

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

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NEW SERIES
VOLUME XXXIV. No. 38

To new subscribers The Baptist Record for one year, \$1.00. This is for a limited time only.

One Hundred Years of Progress is the name given to the next great exposition to be held in Chicago in 1933.

The Missouri Baptist Bulletin for October, edited by Dr. E. Godbold is an album of handsome pictures of leaders among Missouri Baptists.

Dr. Wm. R. Owen has resigned the care of First Church, Asheville, N. C., on account of ill health and the heavy responsibility of this pastorate.

How soon we return to extravagance at any sign of returning prosperity. Cotton recently went up and the gasoline tax in Mississippi was fifty per cent more in August than in July.

Four deacons were elected by the church at Clinton last Sunday: Prof. G. M. Rogers and Messrs. Fikes, James and Dees, to be ordained later.

More than fifty people have already made reservations and paid the deposit of \$25.00 to secure passage on the ship Berlin which takes Southern Baptists to the Baptist World Alliance next summer. For information write the editor.

Pastor Crittendon reports two of his members leaving for special training: Miss Mary Smith goes to the Training School at Ft. Worth, and Mr. E. V. Ratcliff to the Baptist Bible Institute in New Orleans.

Pastor T. F. Harvey of First Church, Hattiesburg offered to pay for fifteen subscriptions to The Record for this number of people who wished it, were not able to pay for it and would read it. They are coming in.

Dr. Lawrence T. Lowrey says that Blue Mountain College will have as many students the first week this year as last. We hear also that Woman's College at Hattiesburg had a good opening. And Mississippi College has run over the three hundred mark.

The Kansas City Association on Sept. 22-23 celebrated the fiftieth anniversary of the formation of the Kansas City Baptist Union. Of fourteen who met to form this body fifty years ago, Dr. S. M. Brown, senior editor of Word and Way, of Kansas City, is the only one now living.

Calvary Baptist Church, Jackson, had their annual Promotion Day last Sunday evening, promoting about 36 Junior and Intermediate boys and girls. Dr. King brought the commencement address using for his subject, "God's Will for the Individual Life." It was a very impressive service. This week they are having a few days training for their newly elected officers and sponsors.

Our meeting at Bogue Chitto began August 22 and closed Sept. 1. We feel that the Lord gave us a real good revival and that our church and community were very much benefited. The

spirit of the meeting was fine from the very beginning and continued so through the last service. There were 11 additions to the church, 8 for baptism and three by letter. Bro. J. R. Kyzar, pastor of Grandview Church, Nashville, Tenn., a native of Lincoln County, was the preacher. He brought us plain, effective Gospel messages. The people heard him gladly. This noble son of Mississippi and product of our Mississippi College and Southern Seminary is doing a marvelous work for the Lord in Nashville. The pastor had charge of the singing.—Joe Canzoneri, pastor.

Have you ever had any experience with a team that had balked? It is enough to try the patience of Job, and to test the wisdom of Solomon and the religion of Daniel. If you have had any success in that sort of business, your advice is needed, and you will probably have a job the rest of your life, or at least until automobiles have put all the horses out of commission. Just now the religious forces of the world seem to have balked. What are we going to do? Various efforts are made to start a balking team. Lighten the load, give a little time to rest, pat the horses on the neck, rub their noses gently, speak kindly to them, shift the collar on the shoulders, or change sides or lead another horse ahead of them. Some might suggest building a fire under the team. We had a balking horse once, and finally turned him over to a horse trader who got rid of him and brought back two diseased plugs and a yoke of oxen. But what to do with a million Baptists when they balk? We give it up.

A well known brother living in another state writes us making his protest against the salaries that are paid the Secretary of the Promotion Committee and the Secretary of Executive Committee of the Southern Baptist Convention. This is a matter of series concern to all our people, but a matter about which there is a wide difference of opinion. It is also difficult to come to agreement for there are so many angles to the question, so many facts which are not taken into consideration. A man on a farm thinks a man at a sawmill is getting good wages when he receives three dollars a day. But the man at the mill is getting poorer and poorer all the time, while the man on the farm is living in comfort, though he may not have much money. And so it runs all the way through. Of course there is a reason, if you seek for it. But when all this is said, our judgement is with the common man that salaries of some denominational leaders are out of proportion to the income of the average man. And a preacher should set the example of economy and self-sacrifice. It is not a question primarily of what a man is worth. It is first of all a matter of service rendered without concern about compensation. This is a good subject to discuss, if it can be done without a show of teeth, but with a full knowledge of all the facts involved.

THE EVERY-MEMBER CANVASS

E. C. Williams

Great emphasis is being put upon the matter of every member giving. Whether little or much each should give what he can. Many littles make much. Mr. William Wrigley made one of the world's greatest fortunes from chewing gum that sells for a penny and a nickel. Mr. Woolworth built one of the tallest buildings in the world from profits of sales of a nickel and a dime. Let us strive for 100% giving this time.

\$829.40 in ONE Year

A church of 100 members will give \$829.40 in one year by giving according to the following schedule:

10 members giving fifty cents per week.....	\$5.00
16 members giving twenty-five cents per wk. 4.00	
20 members giving fifteen cents per week....	3.00
25 members giving ten cents per week.....	2.50
29 members giving five cents per week.....	1.45
100 members giving per week the sum of \$15.95,	
or \$829.40 in 52 weeks, one year.	

There are hundreds of churches, with many more than 100 members, that give nothing like that amount. It ought to shame many non-givers into givers and many givers into larger givers when it is seen what even a little can do when it is done regularly.

The county meetings over the state are for the purpose of making plans for 1933 for both local and denominational work. These meetings are to be attended by pastors, Sunday school officers and teachers. There is only one in each county, so make every effort to attend yours. The counties and meeting places for Sunday, October 2, are the following:

County	Meeting Place
Marion	Columbia
Walthall	Tylertown
Leake	Carthage
Simpson	Mendenhall
Lincoln	Brookhaven
Hinds	Jackson
Marshall	Holly Springs
Lowndes	Columbus
Washington	Greenville
Quitman	Marks
Lee	Tupelo
Sharkey	Rolling Fork

All these meetings are at 2:30 o'clock in the afternoon and are to be held in the First Baptist Churches of the above places.

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Many will rejoice in this good report coming from our Mississippian in Gainesville, Ga., Pastor Wm. A. Keel: Central Church, Gainesville, Georgia, has just closed one of the most successful and serious revivals that the church has ever conducted. The pastor, Wm. A. Keel, preached and also directed the Junior choirs with an enrollment of over 300. Great Bible texts, centering around Sin, Righteousness and Judgment, were discussed. Brother J. Egbert Owen, director of music at Central, directed the music for the meeting. His efficient directing, and the old time gospel songs rendered by choirs of over 200 voices, contributed much to the success of the revival. Never before has the church had so large consecutive crowds, having capacity crowds at nights and from 150 to 350 attending the morning services, throughout two full weeks. All through the campaign, the church had wonderful cooperation from the other city churches, institutions and businesses. The administering of the ordinance of baptism at various intervals during the revival was, not only an interesting and informing feature of the meeting but also a very great blessing. The first convert of the revival was the pastor's oldest son and namesake, age 7 years and 10 months. Thus far there have been 65 added to the church, many other professions and the church greatly revived.

—BR—

Evangelist J. W. Ham assists Pastor L. T. Hastings in a meeting at First Church, Monroe in October.

AN ANCIENT CALL TO PENITENCE

C. L. Goodell

"But Jonah rose up to flee unto Tarshish from the presense of the Lord."

The book of Jonah is one of those which Washington Gladden used to call "The Seven Puzzling Books of the Bible." The critics are interested in settling the question whether this book is history or allegory; whether it was written by a living prophet who describes his own experiences, or whether it is a story and a poem.

For many years the book of Jonah was used to divide the sheep from the goats among the critics. The literalists affirmed its truth as a Bible story, and Professor Townsend of Boston University, to whom I listened in my student days, the author of many books on Christian apologetics, affirmed its historical credibility and had no question at all concerning the facts of Jonah's first and only whaling voyage, as narrated in the Book.

Those who represent a different school of criticism affirm that the book was written when Nineveh was but a memory, else the writer would have said, "Now Nineveh was a very great city." They cannot believe in the historicity of a revival which was so sudden as to empty the palaces and fill the streets with men in sack cloth, the king included, in a brief forty days. Those who are inclined to be critical have made the whole book turn upon the size of a whale's throat and the time it would take to make chyme and chyle of a prophet.

But the fact of the case is that the message of the book is one and the same whether historical or allegorical. I suppose no one would affirm that a man named Christian passed through the personal vicissitudes as depicted by Bunyan in his "Pilgrims' Progress." But from Bunyan's day until now that book has been a guide to thousands who passed on the road from the City of Destruction to the Delectable Mountains. This much is true, that the book of Jonah is the most Christian book in the Old Testament. Nowhere are such exalted principles maintained, or such broad and noble sympathies set forth as animating the heart of God.

There are two great lessons in the Book of Jonah. The first is that any man who attempts to run away from God and duty will get into trouble. That is as modern a message as your own last pang of conscience. It is as true today as in Jonah's time. The second lesson is the complement of the first; this, namely, that if any man or any nation who has turned from God will sincerely repent and return unto Him in penitence and real humiliation, God will forgive and restore unto them the joy of His presence.

As a help for our own observance of a season of penitence let us study for a little the story of Jonah. Jonah was a country preacher. He was born about nineteen miles north of Nazareth. He was a prophet of God and on one occasion at least was a court preacher before the king of Israel. The record says, "The word of the Lord came unto Jonah." I do not know how it came, and it is really of little importance as to how the message was delivered. It may have come from one of God's angels, as real a presence to him as the angel which prompted the Magnificat. It may have come as a dream in the watches of the night, or God may have used some humble follower of His to tell the country preacher what he ought to do. At any rate, he got the message and insisted that he got it from the Lord, and this was the message, "Arise, go to Nineveh, that great city and cry against it for their wickedness has come up before me." Nineveh was far away, a capitol city, rich and mighty. Why should a countryman from Cape Cod range the streets of Boston as a prophet? Why should a woodchopper from the forests of the Adirondacks or a fisherman from the shores of New Jersey descend upon New York? Why should Jonah, the countryman, go to Nineveh? It is no concern of his what Nineveh is doing; that is an alien city, an enemy of Israel. Why should he bother him-

self in any way? If it is going to hell, let it go. It will be reaping the reward of its hostility to Israel. But no, God's spirit will not let him act that way. He cannot shake off his responsibility. But he is not willing to undertake what seems such a tremendous task, so instead of going to the east, he goes to the west; instead of taking a land voyage, he undertakes to wrestle with the sea. He is not the first man who has thought if he could get out of God's country he could get away from God's message. If I wanted to run away from God, the last thing I would do would be to go to sea. I know the sea too well. If there is any where where man's authority is abated and the heavens rule, it is on "the desolate rainy seas," where the billows mount up to the heavens and the breath of God is heard sounding through the skies.

Jonah bought his ticket for Tarshish, but they put him off in the middle of the sea. The devil never delivers a through ticket to happiness. He throws you overboard when you get into trouble. Jonah went down in the hold of the ship and went fast asleep. I have wondered how he could go to sleep under those circumstances, but there is something hardening in sin. A man's conscience becomes calloused and he can fall asleep on the slippery edge of the sulphurous pit. The voyage which was begun in quietness soon becomes one of tumult. The waves run high. The ship is tossed to and fro. The officers are getting anxious and the sailors begin to call on their gods. I never knew a sailor who did not believe in God. He has been alone with Him too often on the sea to doubt His presence. I have known sailors who were glib with their oaths on the wharf, but I have seen them quick to pray in the day of storm and tempest at sea.

The captain of the ship, already at his wits end, looks around for his passenger and finds him fast asleep. He cries out, "What meanest thou, oh sleeper. Arise and call on thy God. We have called on our gods. If yours amounts to anything more than ours, call upon Him, for we are in dire stress. We want to know why this trouble has come upon us. Are you the man, or some other?"

So the sailors drew lots. In general terms I am not in favor of drawing lots. The Bible has a few illustrations; even the disciples drew lots to see who should take the place of Judas but they were not so successful as to make it a matter of special joy to hazzard one's future on the throwing of dice. In this case the lot seemed to fall on the right man, and they said to Jonah "Tell us what you have done." He was frank enough to say that he was a renegade from duty and that it was Jehovah who was sending the storm in punishment for his cowardice.

You are familiar with what happened and I need not take time to describe what they did to Jonah, or what haven he made. Enough to say that the experience through which he passed so moved him that when he got ashore a great transformation had taken place in his heart. The record says that the word of God came to him a second time, I thank God that I have that kind of a gospel to preach—the gospel of a second chance. Jonah was recreant to his first opportunity, just as we have been, but the infinite mercy of God said, "I will not cut you off forever until I have given you one more opportunity." It is the great comfort of my soul that I can stand up before men who have run away toward Tarshish and whose sin has found them out. "Come now let us reason together. Though your sins be red like crimson, they shall be as white as wool." I thank God for the Gospel of a second chance!

After his strange experience, Jonah at last reaches Nineveh. Now Nineveh was to Jonah what New York or Chicago would be to some country preacher, only it was the center of a heathen nation that had oppressed Israel again and again. For many years Nineveh was a puzzle which the sceptics called upon the Church to explain. Nineveh had sunk out of sight like a

(Continued on page 7, column 2)

Housetop and Inner Chamber

Pastor E. D. Elliott has baptized 57 into the church at Hammond, La., since Jan. 1.

Eleven were added to the Bogue Chitto church in a meeting in which Pastor Joe Canzoneri was assisted by Rev. J. R. Kyzar of Nashville.

Louisiana College has inaugurated a School of Journalism, with Paul Flowers as head of the department.

Of 98,723,753 people in the United States over ten years of age four and three-fourths per cent of them can not read and write.

Preaching at its best is experience and the communication of it to others. Life is the raw material of religion.—Selected.

There is no cowardly poltroon in the world like the fellow that does not dare to follow his conscience, but quails like a cur at the crack of the party whip.

It is said that the per capita consumption of wheat in this country has decreased by one-half in the past thirty years, while that of meat and vegetables has increased.

It is strange to read that Dr. Joseph Parker, one of the best known preachers of the past generation, and minister in City Temple, London, had only 77 members of his church at the time of his death, though he preached to thousands each week.

In the Every Member Canvass which will be put on in November, pledges for gifts in any form will be accepted. Those who haven't money, but have anything at all which is raised on a farm, or in a garden or poultry yard may contribute. A plan will be provided for taking care of it all and disposing of it.

In a book of reminiscences Dr. Frank Norwood tells of hearing James McKenzie preach so realistically of the destruction of Sodom and Gomorrah that when in the midst of the sermon the preacher thundered out "Escape for thy life," a burly criminal in the congregation grabbed his hat and ran out of the house.

Associations meeting next week are Leflore County at Itta Bena on the 27th; Madison County at Canton on the 27th; Rankin County at Cato Church on the 28th; Neshoba County at Linwood Church on the 28-29; Zion Association at Mathiston Church on 28-29; Choctaw County at New Zion Church Sept. 29.

Pastor S. J. Ezell and the First Baptist Church of Clanton, Alabama, just closed a very fine meeting with Dr. John R. Sampey of Louisville, Ky., doing the preaching, and Charles O. Miller of Chattanooga, Tenn., directing the music. They received 24 into the church on Sunday preceeding the meeting, and 46 came in during the meeting. Mr. Miller is now in meetings at Ooltewah, Tenn.

The College of Marshall, Dr. F. S. Grover president, opened Sept. 16. Speakers on the program were Dr. J. D. Sandifer of Simmons University, Dr. M. E. Dodd of Dodd College, Dr. A. W. Birdwell of Nacagdoches, Dr. F. M. McConnell of the Baptist Standard and Mr. Hubert Harrison of Longview. All to the accompaniment of music and a barbecue.

In commenting on the fact that there is only one baptism for every nineteen members of Baptist Churches in Louisiana, Dr. Dodd says: "Surely it should not take 19 Louisiana Baptists with all of their intelligence, wealth, social standing, political prestige and personal influence one whole 12 months to win one person to Christ

and get him baptized." But these qualities are not those that save souls.

Every year the special offering for State Missions comes in November. The Sunday schools and the W. M. U. are sponsoring the work of preparation. Be sure that your people are informed about it, and are given an opportunity to contribute to it. The hope of the Board's meeting its obligations by the close of the year, Oct. 31, depends upon the outcome of this special offering.

On Sept. 14 Charles H. Gabriel one of the greatest of song writers since Charles Wesley passed away at his home in Los Angeles California. He was 76 years old, and had written more than 8,000 hymns. He was born at Whitton, Iowa, and lived most of his life in Chicago. His songs were translated into many languages and sung around the world. Among them are: That will be glory for me; Since Jesus came into my heart; There is glory in my soul; and Higher Ground. His wife died about one year ago.

In the annual meeting of Jones Bayou Church in Sunflower County Pastor J. E. Kinsey was assisted by Dr. Ira D. Eavenson of Cleveland. The services were well attended and at each evening service, the house would not hold the people. The visible results of the meeting were twenty-three additions to the church—nineteen coming on a profession of faith. Bro. Kinsey has been pastor of this church for eight years and has built himself into the life of his people. Nowhere is there to be found a more faithful or consecrated pastor.

The Southwest Mississippi Baptist Pastors' Conference held its first session today at First Church, McComb, since the summer vacation. The 26 pastors present reported as the result of their summer revivals 598 baptisms and 296 additions by letter in their respective churches and where they labored during the summer, making a total of 894 additions. They reported also 15 young people who surrendered for special service of some kind and 7 young men for the ministry. The reports were above the average. We had an exceptionally fine meeting of our conference.—Jas. B. Quin, Secy.

Such utterances as those made recently by Kennosuki Sato, a leading Japanese in the United States who has been visiting Manchuria during recent months, sound very wholesome and reassuring: "In the name of God," he says, "I protest at the stupendous wrong that Japanese militarism has wrought against the people of China. I protest with every fibre of my being at the outrage that has been (and is even now being) committed in the Chinese province of Manchuria, against the people there." And Sato reminds us that he is no Communist but a Japanese patriot, whose father gave his life for his country to defeat Russia.—New Outlook.

A few years ago we were induced to subscribe to "The Outlook", a weekly magazine of New York. We subscribed because we knew it had had an honorable history. What was our surprise to see that it had gone over bag and baggage to the liquor forces. Recently The Watchman Examiner, a Baptist paper published in New York, announced that The Outlook had failed and gone out of business. Then came the announcement that it had been reorganized and Al Smith had become editor. The Baptist and Reflector expresses the hope that he will learn something about the English language.

Pastor R. O. Bankston reports summer revivals as follows: Hebron the fourth Sunday in July

and week following, Dr. E. F. Wright doing the preaching; 23 visits made for the revival, large crowds and good interest; 3 deacons ordained; 2 baptized; 5 received by letter. Pheba the first Sunday in August and week following, Dr. J. D. Ray preaching; 22 visits made in behalf of revival; good interest and attendance; 5 baptized. Old Montpelier second Sunday in August, pastor preaching; large crowds; 7 baptized and 23 visits made for the revival. Cedar Bluff third Sunday in August, pastor of the church preaching; 13 visits made, large congregations; 2 baptisms.

Every once in so often, or oftener, we hear about what a bad effect on the world at large is made by a lynching in Mississippi. Mississippians, and other folks, ought to wipe out this stain from our civilization and good name. Progress in this direction is being made. But when we hear about the protests against the capital punishment to be visited upon negroes in Scottsboro, Alabama, by the courts after fair and formal trial, we are led to believe that much of this protest against punishment for crime has its origin in something else than love of righteousness. It is too often sympathy with the worst form of iniquity. The world is suffering today from an over supply of sentimentality and from a too weak conception of justice.

The opening exercises of Mississippi College and Hillman College for the new school year were held in the chapel of Mississippi College on Wednesday morning of last week. The eighty-two year old chapel building had been furnished up and decorated for the occasion, the one hundred and sixth opening of the older school. President D. M. Nelson was in fine spirit for the occasion, and the old building was practically filled including the galleries. The College Band had returned from the summer encampment and flooded the campus with music. The editor led in the opening invocation, and pastor B. H. Lovelace conducted a brief devotional service, speaking on Paul's words to Timothy, "Stir up the gift that is in you," warning against discouragement, indifference and laziness. The address of the morning was delivered by Dr. B. Locke Davis, pastor of First Church Gulfport. He talked about the four years in the school of life, or learning how to control natural instincts, how to cooperate, about confidence and about determination. It was an exceedingly suitable address for the occasion. Dr. Nelson introduced the new members of the faculty, Drs. Kitchens, Lindsey and Roebuck. Also the two former members of the faculty, Profs. Eager and Sharp, each being now professor emeritus. President Berry of Hillman College said they would have more girls the first week this year than all of last year. Besides the music by the band there were songs by the Misses Thetford, the Mississippi College quartette and Prof. F. Slater. Prayer was offered by Dr. W. A. McComb and by Dr. W. T. Lowrey.

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MUSINGS OF A CHUMP

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The "wets" say: "Repeal of prohibition would put a million men to work." The Department of Commerce reported to the Senate, Jan. 11, 1932, that in 1914 only 86,000 men were employed in the manufacture of liquor. Their product produced untold sorrow, misery, shame, graft and crime. If a million engaged in the business every body would have to stay drunk to consume their output and keep them busy. The trouble with the wets is that they are excited and seeing things—just a mild case of delirium tremens,—and when they get the reports from the November election they will not only see double but will see things going and coming—prohibition will be coming more forcibly and they will be going to the bow-wows where their business has sent millions.

Yours truly,
A. Chump.

Editorials

OTHER CITIES ALSO

The reports of good revivals in our churches this year have been gratifying and inspiring. If all the reports sent to us and to other religious papers were summed up, they would represent a great host of redeemed who now rejoice in a Savior's love, and an assured hope of His daily companionship through all the years to come. For all these we need to be devoutly grateful.

These newly saved souls constitute not only ground for gratitude but they are a new force in the work of the kingdom. Those who have long been in the fight for righteousness and for the furtherance of the kingdom of God greet all the new recruits and invite them to participate in all the good fellowship of service.

We are reminded of the story of Jesus' experience in Capernaum which Luke tells us about in the fourth chapter of his gospel. He had had a strenuous Sabbath day in the city. He spent a part of the day teaching in the synagogue. He healed a man who was a demoniac and stirred up great interest among the people. He went to Peter's home and healed his mother-in-law. Then the people came in crowds and brought their sick and diseased and those possessed with demons, and he healed them all. On into the night he worked untiringly. It was a marvelous work of grace.

Then after a little sleep he slipped away, and when search was made for him and he was located. They wanted him to stay in Capernaum and keep up what he had begun. But he said "No, I must preach the good tidings of the kingdom to other cities also; for therefore was I sent." He must not stay in one place. He could not limit his ministry to this one section. His mission included others. He must go.

It was not even well for the people there at Capernaum that he should limit his ministry to them. It will never do for people to be forever receiving benefits and imparting none. For them to absorb the ministry of Jesus and not be agents in its propagation not only limits Jesus, but it makes them little and selfish. There are other cities, other communities, other countries, and the mission of Jesus includes them.

It ought to be the first lesson that our people learn now after the revival experiences of the summer, that we must give other places and other people the same blessings of the gospel which we have had. Only in this way can the largest benefits of the gospel come to us. Send it on to others.

Don't be puzzled about the names given to these efforts. Never mind whether it is called a program or a campaign or cooperative effort, or missions, state, home or foreign. Let us see to it that the other places get the gospel of Christ, for therefore was he sent. Let us do whatever will help to extend his ministry to others. Pray for those who are giving themselves to this task. They found Jesus praying as he went. And if our gifts will make it possible for other souls to hear the gospel, then let us give to the limit of our ability. Money can be put to no higher or holier use than in sending out the glad tidings of the kingdom of God. Every soul that loves the Lord will rejoice in the opportunity to make him known to others. Only thus are we in sympathy with our Lord.

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The United Baptist Convention of the Maritime Provinces in Canada passed strong resolutions against government sale of alcoholic beverages, against wicked and salacious advertisements of cigarette companies, and against corrupt movies.

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Dr. Samuel G. Neal, Bible and Field Secretary of the American Baptist Publication Society died Sept. 9 in Glasgow, Scotland, while visiting and preaching in that city. He died of pneumonia, at the age of 66.

BEHOLDING YOUR ORDER

Paul says in writing to the Church at Colossae, "For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." It is said that "order is the first law of heaven." That may be true if we understand what order is and how it is secured. It is not what a school teacher means when he says, "We must have order in the school room"; nor what the moderator of a Baptist association means when he says, "The association will now come to order." It goes much deeper and further than that. It means harmonious working together of every person or force in the carrying out of a common and clearly defined purpose.

It is a military term, the one from which the word tactics is derived. Anybody who has seen a company or regiment of soldiers under review will instinctively get Paul's idea. The marching and maneuvering which includes every one in the ranks, and requires exactness, precision, unity, harmony and complete correspondence in action. The feet must keep time, they must hit the ground at the same time. The guns must be held at the same angle and must be shifted with absolute rhythm. The whole body, though made up of many must act as one.

There has perhaps never been an army better drilled than that of the Romans, and Paul had many times seen them in action. The very word for army, exercitus, means drilled, or worked out. That is what made it the world-conquering force that it was. And this is what Paul says he saw with joy in the Colossian Church, their order and consequently the steadfastness of their faith. Faith is always strengthened by association, by fellowship with kindred spirits. The ranks will be unbroken if we preserve the unity of the body in aim and effort.

And here is our application to present day conditions in the work of our churches. Some people raise the question now and then as to whether what we call the cooperative program is the best way to do the work of the kingdom. It is a legitimate question to ask and deserves a serious answer. Is cooperation necessary or advantageous in carrying the gospel to people who do not have it, and in bring the full benefits of the gospel to those who do have it?

It ought to answer this to say that it has seldom if ever been done in any extensive area in any other way. When Jesus sent the apostles out first, he sent them two by two. That was the beginning of cooperation. And he sent them all out at the same time, to cover the country in which they lived. That was cooperation. And we never find a single missionary going alone in apostolic days. And never find two going without the churches commissioning them and standing behind them. Not every body in these churches, but somebody in the churches. The churches united and cooperated in the support of the gospel and in sending help to the needy in Jerusalem.

There are two things which are necessary to a scriptural cooperation. One is it must be unity of the Spirit and not a mechanical unity. The planets are held in their individual orbits by the common law of gravitation. And the individual churches, the individuals in these churches, are led to unity of action by the one Spirit of God. There will be no conflict and no dissension when we have the Spirit of Christ. Not outward compulsion but the inward constraint of the Spirit of God will bring us together into unity of purpose and action. No man who seeks to tear down the work of God or destroy the cooperation of His people in their mission work can claim to have the Spirit of Christ.

The other thing that is necessary is a definite plan of action, a plan that is in accord with the mind of Christ. For Mississippi Baptists and all Southern Baptists the plan for making effective the missionary and benevolent work is what we have come to speak of as the Every Member Canvass. Once a year an effort is made to se-

cure a promise from every Baptist to assist in the support of the work at home and abroad, locally and generally. The time most convenient for the churches and most effective for the work is the last week in November and the first of December. Any body who really desires to help will be able to say then what he can do, within reasonable limits, for the next twelve months. This will enable the boards to plan their work accordingly. Is it too much to ask or expect every pastor and church in Mississippi to declare their purpose to be included in this plan. And then may the Lord help us to keep step and be steadfast in the faith of Christ.

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A GROSS MISREPRESENTATION

In Sunday's Commercial Appeal appeared an article by the Associated Press from Greenville, S. C., in which The Baptist Courier of Greenville is represented as approving Governor Roosevelt's views on prohibition. We read carefully the editorial by Dr. Z. T. Cody in The Baptist Courier and can say without hesitation that there was not only no approval of Mr. Roosevelt's views on prohibition but just the contrary. Dr. Cody distinctly stated that Mr. Roosevelt's views on prohibition were not acceptable.

He did express approval of what was said about temperance, but pronounced his views on prohibition entirely unacceptable. Prohibition is the present method of producing temperance. Mr. Roosevelt does not want prohibition, but Dr. Cody does and says so. Dr. Cody says that the statements by both parties and by both candidates on the subject of prohibition are unsatisfactory.

The misrepresentation by the Associated Press correspondent in Greenville is by quoting only a part of Dr. Cody's article and leaving out a part, which is a most malicious method of misrepresentation. But worse than the conduct of the Associated Press correspondent is that of the Commercial Appeal, which says in the headlines to the article that Dr. Cody says the Democratic platform is acceptable to all, whereas in the body of the article there is no such statement. This raises the question as to whether the article itself was printed as sent in to the Commercial Appeal.

We are not surprised to get in Monday morning's mail the following letter from Dr. L. G. Gates, pastor of First Baptist Church of Laurel, Miss.

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Letter From Dr. Gates

I am enclosing an article clipped from the Commercial Appeal of Sunday, September 18th, headed "Baptist Paper Agrees with Roosevelt Dry Law Views." This article, produced by the Associated Press, would leave the impression that 300,000 Baptists in South Carolina, are in sympathy with that part of the Democratic platform that would repeal the 18th Amendment to the Constitution of the United States and with the views of the nominee of the party.

The article states that "the temperance views of Gov. Roosevelt are acceptable to all." The fact is, the article in the Baptist Courier has been garbled or else the Baptists of South Carolina are different from what they once were and different from their 220,000 Baptist friends in Mississippi. The truth is, President Hoover's acceptance speech (as it related to the 18th Amendment) was and is unacceptable to many prohibitionists; and it is further true that the acceptance speech of Gov. Roosevelt (as it related to the 18th Amendment) is unacceptable to that many and more prohibitionists. Taking a moral issue and making it the football in the game of politics is to many minds an attack upon the very foundation of stable government. As to state law controlling and regulating liquor—that is what we had before the passing of the 18th Amendment. As to state rights—that is what the South claimed prior to 1865 with reference to slavery. Now, why insist on a principle that was settled at Gettysburg? And, too, why undertake

to make it appear that the Baptists of South Carolina are in sympathy with something that is "causa belli?"

We are hoping that the Baptists of South Carolina will resent this effort on the part of the wet propagandists to line them up on the side of liquor.

Most sincerely,
L. G. Gates.

PROGRESS IN EDUCATION PROGRAM

Imbued with the spirit that prompted Paul when he said, "I can do all things through Christ which strengtheneth me," the District Directors and college presidents met in Dr. Martin's office last Friday to confer on further details of the education cash campaign this fall. Dr. Martin expressed his heartfelt appreciation of the splendid, unselfish spirit of cooperation manifested by the District Directors in the work they have done in securing association chairmen. All association chairmen are now secured.

The church chairmen are to be secured by Friday, September 30th, the church chairmen to complete their church committees by Monday, October 3rd.

An exchange of pulpits is suggested for Sunday, October 16th, or earliest suitable date thereafter. It is hoped that pastors will be giving some thought to this exchange of pulpits and deciding with whom they would like to exchange. All Baptists in Mississippi are requested to devote some time on Wednesday, October 19th, to a season of prayer to God for the success of the effort. Where possible it is suggested that this season of prayer be included in the regular mid-week prayer service. The campaign is to be concluded Tuesday, November 15th.

In coming to grips with this difficult situation, those who have agreed to serve in the organization have done so with full realization of the obstacles to be overcome. They believe that God gives us difficulties to make us stronger after we overcome them, and to test our faith in His promises.

The brethren who have rendered such effective service as District Directors are: Dr. W. T. Lowrey, Clinton; Dr. C. S. Henderson, Greenville; Rev. R. L. Breland, Coffeeville; Dr. Lawrence T. Lowrey, Blue Mountain; Dr. J. D. Franks, Columbus; Rev. W. C. Howard, Forest; Mr. R. F. Bass, Hattiesburg, and Dr. T. W. Green, Magnolia.

A SAMPLE OF STATE MISSIONS

The church at Pass Christian is a child of State Missions. Evangelist Wade Smith, employed by the State Mission Board, held a meeting in that delightful little coast city of 2,500 population and organized a church in November, 1927. The population is predominantly Roman Catholic, and some of our Baptist leaders prophesied that the church would not live. Had the infant church been left to struggle alone with no support from State Mission funds, that prophesy would have come true.

In February, 1929 about fifteen months after the organization of the church, an attractive, modern and unique house of worship was erected on a lot which had cost \$1,900. The meeting house was erected at a cost of \$6,100. The first \$1,000 towards the building fund was contributed by the State Mission Board, and Bro. D. E. Hatter of Gulfport, a member of the Mission Board gave much time and thought to the project. He is a deacon in the church and teaches the Adult Class in the Sunday School and, with Mr. and Mrs. W. R. Cary, also of Gulfport, is still giving much time to the work.

Rev. W. S. Allen is the capable, patient, industrious pastor. He and his good wife are leading wisely, and the work is growing, the salary of the pastor being supplemented from State Mission funds. It was the privilege of the writer to assist Bro. Allen and the church in special evangelistic services last April. A number were bap-

Convention Board Department

R. B. GUNTER, Corresponding Secretary

STATE MISSIONS

This last appeal is being made in the interest of our State Mission work. Sunday, September 25th, has been designated as State Mission day in the Sunday schools, at which time a free-will offering will be made in the interest of our State Mission work which is fundamental to all Kingdom work beyond the local church.

Literature was sent to all superintendents, pastors, and presidents of missionary societies giving information in regard to our State Mission work historically, currently and prophetically. We trust that this has been studied in all Sunday schools; and, if not, that full information may be conveyed next Sunday to all classes. Following the study of the lesson, we urge that all Sunday schools shall make an offering as liberal as may be possible. Such an offering, supplemented by the offering made by the missionary societies throughout the State, will, we believe, enable the State Convention Board to pay all appropriations for the year. We are practically certain of this, provided the offerings are as liberal as they were during September last year.

Mississippi's greatest need is to be Christianized. To be Christianized it must first be Evangelized. To be Evangelized our churches must first provide funds in order to enable the State Mission Board to carry on its mission work. The most drastic cuts for the past five years have been in connection with our State Mission work. This is false economy, for the need for mission work is on the increase and the response to the efforts which have been put forth have been such as to encourage our Board in extending the boundaries of its operations. We, therefore, urgently appeal to our people throughout the State to do their best for the State Mission work Sunday, September 25th.

THE EVERY-MEMBER CANVASS

The interest manifested in the Every-Member Canvass in the conferences which are now being held at 2:30 each Sunday afternoon by counties is indeed encouraging. More and more our people are coming to believe that our salvation as a denomination depends upon the Cooperative plan. Practically all of the work which is being done beyond the local churches is being done by those who are cooperating with this plan. To criticize the Cooperative plan is to criticize the only plan which is really accomplishing things worth while. We, therefore, appeal for larger cooperation. It will mean renewed life to the local work as well as to the denominational work in general.

These conferences will be continued every Sunday afternoon until the last of October. One is to be held in each county of the State where there are Baptist churches.

Success depends upon previous preparation. John's message to the people was, "Prepare ye the way of the Lord." The readiness with which the people followed Christ can be accounted for only in the preparation which John the Baptist made. The Apostle Paul said, "In as much as lieth in me, I am ready." His readiness was due to the fact that he was prepared, having had information as to his obligation to the human race. He was indebted to all. He was prepared

tized at the close of the meeting and others have been recently received for baptism. Fully 75 per cent of those received for baptism have come from Catholic homes.

Every dollar of mission money expended at Pass Christian has been a wise investment.

in that he knew the commodity with which his indebtedness was to be paid; to-wit, the Gospel of Christ which was God's power. Of this Gospel he was not ashamed because he knew it. All success depends upon previous preparation. Churches and individuals which shall accomplish worthy results during 1933 will be those churches which shall get a good ready before the close of this year.

In addition to these conferences which are for the purpose of organizing the churches of the counties for the Every-Member Canvass the last of November and the first of December, there is to be a week of study just preceding the beginning of the Every-Member Canvass. Beginning with Monday night and continuing through Friday night, all of the interests contained in the Cooperative Program are to be studied. Friday night the local church budget and denominational budget will be studied and the completion of the selection of canvassers will be considered. General Foch said that battles are won the day before. By this he meant that if a battle is won, preparation must be made ahead of time. Our churches above all institutions and organizations should plan ahead, should plan thoroughly, should carry on all work in a systematic, businesslike and Christianlike manner. We are working towards this in preparing for our Every-Member Canvass.

A CONTRIBUTION FROM EVERY MEMBER

Before the close of October, it is important that all churches strive for a contribution from every member in the support of our denominational work. Many churches have made no offering during the year. We have only a few more weeks for making the offering as the books will close on our Convention year October 31st. Not only does the cause at large need the funds, but every member needs the blessing which come as a result of having some part in the great Kingdom work. Let us not sin against our members by failing to enlist them so that every one shall have some part, for Christ places the obligation for doing the work which He did on every believer.

Many country churches can make it possible for every member to make a contribution by providing a storehouse so that people may bring their produce. The church can appoint a committee whose duty it shall be to sell these products and obtain money with which to support the various phases of our denominational work. This was God's plan with His people in the long ago. In so far as the Scriptures show, His plan has not been altered. The people are called upon to give what they have and not what they have not.

Dr. B. Locke Davis, pastor of First Church, Gulfport asks that all who desire reservations at a hotel during the sessions of the State Convention in November will write to him that he may be able to secure a special rate for them. Delegates to the convention who prefer rooms at the hotel will be expected to pay their own hotel expenses. But many will prefer to do this in order that there may be more freedom in attending the convention. The time of meeting of the convention is Tuesday after the third Sunday in November. Presumably this means beginning Tuesday evening as has been customary. The Pastors' and Laymen's Conference is held on the day preceding, that is beginning on Monday evening, Nov. 21, and holding sessions Tuesday morning and Tuesday afternoon. Send your name to Dr. B. Locke Davis, Gulfport, Miss.

UGHT SOUTHERN BAPTISTS TO FACE THE REAL ISSUE?

Eldridge B. Hatcher

That issue is a terrifically drastic one. I am wondering if it would not shake our denomination to its center if we should grapple with it. It might turn the bulk of our dead-weight membership away from our churches to seek their satisfaction elsewhere.

But, oh, it would put bottom things on top, speed the wheels of the Millennium and bathe Southern Baptists in floods of pentecostal sunlight. The startling fact is that our denomination seems to know the issue and the importance of facing it, but will not stop and concentrate their energies upon it.

That word "pentecostal" points to the real issue. Are we Southern Baptists willing to pay the price for a pentecostal upheaval? We know that such an upheaval would unloose the overflowing streams, not merely of financial contributions, but of rich Christian living.

But, ah, that price. It is a heart breaking price. It means that we as a people, would have to transfer our emphasis from our denomination to our individual selves, and to make our fight there. Would it not mean a crucifixion in each individual case? It is true that our great Promotional Committee, with its masterful leader, Doctor Maddry, is preparing for a large Every Member Canvass next December, but is that the issue confronting us? The success of that work is merely one of the results that will follow when we deal with the real issue. That committee can be counted on to do their full part, and we must cooperate with them,—but cooperate first by paying the above mentioned price. Of what avail will be the committee's efforts if they, upon approaching our churches, find them asleep. Of what avail will be a vast array of large pledges next December if our members shall have as little love for Christ after the pledges are made as they had before?

Is not the supreme tragedy in our denomination the spiritual apathy of our people? We may whip them, or lead them, into large pledge-making without touching the heart of the situation. Is not our vital need, not that our denomination have its treasury filled, but that we individual Baptists be ourselves filled with the Holy Spirit. The early Christians received such spiritual endowment and were transformed. They first gave themselves and then, of course, gave even "above their ability." Is there one of us who does not believe that a mighty transformation would occur among us also if we should pay the price of penitential, absolute surrender and of crying to God and waiting before Him for the fire from above.

But, ah, do we actually want it? Do we not prefer to talk about it and write about it and read about it, and then continue drifting ahead (or backwards) still thinking of our problems in terms of the denomination, of machinery and of movements?

What is our present condition? We would not exaggerate our situation nor indulge in morbid melancholy, but rather seek to make a calm diagnosis. To this writer the following statements seem true:

1. We revel in statistics. We count (instead of weighing) our total membership, hoping jubilantly to put the Baptists ahead of the Methodists. We keep up in many of our churches a drive for new members as if the very angels were leaning over the heavenly parapets watching the figures to see which pastors were ahead. The reports sent to the papers from the churches speak very largely of church achievements that can be tabulated. These figures are sometimes interesting, but it is well to remember that the spiritual can not be tabulated. These bulging church statistics tell nothing vital. A recent article in one of our papers, in attempting to show the great work done by the pastor of a prominent church, gave merely an array of figures. When the apostles returned from their

missionary journeys they reported the results of their labors, not to the public, but to Jesus. We read, "And the apostles, when they returned, declared unto Him what things they had done." The seventy, when they returned from their journeys said to Christ, "Lord, even the demons are subject unto us in Thy name." They failed to mention the number of demons cast out.

2. New members slip into many of our churches too easily. They come in floods to the front bench, and oftentimes questions are not even asked of them regarding their conversion, but their names are taken down and they are voted into the church and thus tides of unregenerate ones possibly flow into our ranks. Would not many of our churches be stronger with fifty true and tried members than with 500, mostly akin to Gibson's cowards, boasters and self indulgent ones?

But alas the church budget must be balanced and figures must often be given a very prominent place,—probably because the church will not grapple with the real issue.

3. Our churches are looking quite largely to outside denominational agencies to arouse and enlist the members. Many writers are urging that the way be opened for our denominational agents to have access to the churches. This, they think, will inaugurate the new day. The way ought to be opened and our churches should have a glad welcome for these useful men. But what can a denominational representative do with a spiritually dead church? He may unloose pocket books, but of what permanent avail will that be? Are we at a point where pastors must send for these representatives to arouse their people??

We hear much about the possibilities of the district association. "There, there is the organization that will work the sacred revolution, and we must concentrate there" we are told. But, alas, our associations are merely our church members meeting together and the associational tide is not apt to rise above that of the churches. When the churches are set aflame our associations will catch fire. The district association must, of course, seek to help the weak churches, but most of our churches need to begin at home.

Ah, with what anxious yearnings we look forward each year to our Southern Baptist Convention,—as if Christ's whole world program revolved about that convention as its one pivot. But I am wondering as to how much attention Christ really pays to what our conventions and associations do. He is interested in them, of course, but is not His Supreme interest in individuals more than in conventions? While He is interested in what His people do in conventions, is He not far more interested in what they do at home,—each in his "secret closet." The heart of the individual is the battle ground where defeat, or victory, will be wrought out for our churches, our denomination, our conventions and Christ's world program.

4. Our young people are now being trained in so-called religious activities. But many of these activities are such as can be recorded, and, also, rewarded by credits, banners and other awards. Much good is being accomplished among our young people but our machine rise and credit systems are often in danger of being taken as a substitute for the help of the Holy Spirit. Statisticitis is threatening to become a south-wide epidemic.

5. We are interpreting parts of the New Testament in terms of the material instead of the spiritual. For example, we present the doctrine of stewardship in terms of material property and of things visible and tangible, whereas the New Testament, whenever it uses the word "stewardship," or speaks of Christians as "stewards" seems clearly always to refer to spiritual possessions or equipments. But, ah, the material is much easier to understand and to deal with than the spiritual, and these are very busy, strenuous days, and consequently we take the easier path. It is a lofty climb up to the spiritual realm in which the early Christians carried on Christ's work and therefore we detour along the lowlands. Very true it is that the Bible commands

that we use our material possessions also as gifts, or trusts, from God to be used absolutely under His direction, but the "stewardship" passages in the Bible move in the spiritual realm. It is vain to urge a man to use his money for God if he is not already a good steward with his spiritual gifts, or capacities.

The parable of the talents also is made to refer to material, instead of spiritual possessions, such as money, mental endowments, influence, etc. But these are possessed by the ungodly as well as by Christians. The unregenerate can not possess spiritual talents, and Christ in His parable declared that the talents were given to the Lord's "servants." Ahe we not reducing Christ's world program to the easier, materialistic basis. The activities which our people are called upon to perform are largely activities to which the unregenerate could respond with about as good a showing as our members. What then does our boasted Baptist doctrine of a "regenerated church membership" amount to?

Is not the Holy Spirit crowded from the center of our Southern Baptist stage, and is it not plain that with our present standards and spiritual "insipidity" the shortages and retrogressions and strains of the recent years must continue. We may carry forward financial campaigns and swell our church rolls into spectacular figures, but it will seem tragically akin to sounding brass and tinkling cymbal.

Dr. E. Stanley Jones thinks that the lost chord in Christianity today is Pentecost.

The early Christians waited for the Holy Spirit. They met together—not a multitude, but a select company—for that one purpose. That was the mighty burden of their cries to God. They did not meet together for "talk from the brethren." They met to cry and to wait. They wanted one definite something. It was to come from above. It had been promised. There in the dust of penitential surrender they cried and waited for ten days. And, oh, when the Holy Spirit came, what sunburst of celestial glory. What a miraculous transformation. What a revolutionary spiritual endowment. Three thousands brought into the Kingdom apparently by one sermon in one day. Absolute placing of all possessions at the disposal of the apostles to be used as they deemed wise, and a joyful mingling together of the new converts for worship, instruction and service.

The apostle Paul, in his epistle to the Ephesians urged them to be filled with the Spirit. Arthur Hurd declares that Pentecost is the undiscovered country of Christianity, the dark continent of the Christian life the land where our spiritual resources lie, but lie undeveloped. Do Southern Baptists believe that Pentecost, in its essential features, is possible in this materialistic, skeptical age or not? Do we desire such a spiritual upheaval in our own individual lives? Not a spasmodic, temporary upheaval, but—through daily communion with God—a permanent, continuous one.

The early church passed a resolution regarding a vitally important matter and the resolution began "It seemed good to the Holy Ghost and us."

Can our pastors, who must lead the way, bring their church members to their knees where they will remain until the power descends? Does not the future of our denomination hang upon the settlement of that question? Can our pastors first have the heavenly fire kindled in themselves in their own "secret place" before summoning their people.

The responsibility on us all is enormous, but the responsibility on our Southern Baptist pastors is frightful,—and thrilling. Some one has said the the Reformation was begun in Martin Luther's prayer closet.

Our associations and conventions stand waiting. Our local church organizations are waiting. The entire program hangs in jeopardy.

"Will our pastors face the real issue and pay the price for the pentecostal revolution?"

"Will we in the same spirit respond to their leadership?"

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AN OPEN LETTER TO DR. GUNTER

By T. J. Blass, Poplarville, Miss.

Dear Brother Gunter:

To make this an open letter to you through the denominational press will get to you my attitude which is no secret, and at the same time suggest my idea to perhaps many who could and would do some such thing as I propose myself to do.

In the booklet "State Missions Then and Now" on pages 28 and 29 I read there are three communities in Perry County where great need is felt for State Mission funds in order that the Gospel may be given to the people there.

In the language of the apostle Paul at the beautiful gate of the temple, "Silver and gold have I none, but such as I have give I unto thee," is my attitude toward those people in Buck community and the other two communities mentioned.

If you in co-operation with Brother Cothen or Brother Cothen himself will put me in touch with the people in these needy places, I will go out to them with the Gospel regularly once or twice a month and will gladly accept whatever they desire to give me and expect nothing from the Board. Yea, I would think it a great privilege, and indeed it would be to me a great pleasure to render this service, not in the name of the Board with a salary but responding to the appeal of the Board with my own humble service in the name of the Master.

You know something of my preparation for the ministry. I have a college degree and have had B. B. I. training two years, along with successful pastoral work in parts of Mississippi, Alabama and Louisiana.

Some of these pastorates were good average churches from a standpoint of financial ability, and all of them paid me a regular salary, but not one of them can say that I demanded of them a certain amount as a salary, and now, if I have to do secular work, and I do, I shall ever be ready and anxious to go to a church needing a pastor, money or no money.

Some of the "Professional" preachers may say that this is a suggestion that will have the wrong psychological effect on the churches, that they should be made to feel that they must pay, etc., (you see I have heard some of them talk), but there is another psychology to it too. That is to let them know you are serving Christ and not seeking money. It is coming brother, just sure to come, when the Gospel will be preached with less thought of money.

Now you have been writing me occasionally as you do all the preachers of the state, and appealing for help and co-operation. Here is my response. I challenge you and the other brethren to open the way by arranging a time agreeable to me and these communities, if you want a preacher that will preach to them regularly and accept whatever they desire to give, of whatever they have to give and relieve the Board of further worry about that field as long as the Board can trust me on the field.

This is my attitude brother. I want the world to know it. That is another reason I send this kind of communication to you through the paper, and I shall appreciate it very much if you will reply to this offer of mine through these same columns.

May God bless and lead in the person of His Spirit, in His own way, every effort and movement of our denomination that is pleasing in His sight.

Yours in the Master's love and work.

T. J. Blass,

Poplarville, Miss., Aug. 20, 1932.

A REPLY

Reverend T. J. Blass of Poplarville, Mississippi, recently stated that he was willing to serve churches in destitute places for what they would pay, provided connection could be made. This was a generous offer on his part. The territory referred to is in the main in Perry County. In

planning work, we try to work in harmony with and through the Board member of the particular locality. Brother J. H. Cothen is the Board member from Perry County and is intensely interested in mission work. We, therefore, respectfully request that plans for reaching these destitute places be worked out in cooperation with Brother Cothen as he deems wise. Knowing of his interest in the work, I am sure no one could be found who will be more ready to assist any one who can do the work than will Brother Cothen. Furthermore, if the Secretary can be of assistance in making the way clear, he is ready to do his part, for he would like very much to see Brother Blass lined up so that all his time could be spent in the Lord's service in a way that will glorify Christ. I am writing Brother Cothen today.

R. B. Gunter,
Corresponding Secretary.

(Continued from page 2, column 3)

pebble in the sea. No one knew where it had stood. The critics said that the city of Nineveh was a dream of the writers of the Old Testament. They said no such city could have existed and entirely disappear, and the Christian apologete had to make the best answer he could, but almost within the memory of men now living the shovel and pick axe of Layard and Botta were busy and at last they stripped from that ancient city its winding sheet of sand. They found her marble columns, like scattered locks shorn from her abundant tresses. They uncovered the ruins of her places and there she lay in all the glorious dimensions and splendor of which the prophets spoke. When next you go to the British museum, for all you or any one else knows, you may lean against the very spinx on whose marble ear smote the call of Jonah when he cried, "Yet forty days and Nineveh shall be overthrown!" And perhaps that very image against which you lean felt the touch of the sack cloth as the king who passed from the palace steps calling on Nineveh to repent.

One of the reasons why critics think this book of Jonah is drama and not history is that for Nineveh to repent from the greatest unto the least, and proclaim a fast and put on sack cloth is an example of immediate conversion of an entire population from one faith to another greater than has ever been known; but there is not much of an argument there. The individual case was no stranger than the conversion of St. Paul and it is the individual that makes the masses. If the power of God could stampede the hosts of Assyria in open battle, why may not the same susceptibility have swept the nation into repentance?

But Jonah has yet much to learn about the mercy of God to the world. The Jews thought Israel was God's chosen people, and one Jew was of more value to Him than all the rest of the world. The book of Jonah shows that the mercy of God is as wide as human need, unrestricted by ties and bonds of nations or creed.

Strange to say, when Nineveh repents Jonah is disconcerted and troubled. He values his prophetic reputation more than the souls of the people. He tells God his message has been discounted, forty days have passed and Nineveh has not been destroyed. It was nothing to him that God had forgiven them. He is troubled because God has proven Himself a gracious God, slow to anger and abundant in mercy.

In the story of the gourd which sprang up in a night and withered away, God shows His great purpose and He said, "Should I not have regard for Nineveh, that great city wherein are more than one hundred and twenty thousand people, who cannot discern between their right hand and their left, and also much cattle." If I wanted to preach a sermon for the prevention of cruelty to animals I think I should use that last clause for my text. It seems that the mercy of God is broad enough to have sympathy even for the cattle of the field. Where will you find, even in modern writings, more of divine gentleness



Dr. William James ROBINSON

Says

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." (Eph. 5:25).

Marriage is the first divine institution; and God performed the first wedding ceremony in the Garden of Eden. It is a holy relation and should be used only for the good of the race and the glory of God. Its obligations are for life and its bonds can only be broken honorably by death.

Husbands should love their wives as intensely, as fervently, as unwaveringly, as sacrificially and helpfully as Christ loved the church. He did every thing for it that would enrich it, honor it, purify it, glorify it and perfect it. To prove His love He gave Himself for it because it was dearer to Him than life. Every husband is obligated to love his wife in the same manner.

Christian marriage is the foundation of the best social order; and the best safeguard for society. When it fails all social virtue is lost.

shown than in this old writer in the twilight of the centuries before the coming of Christ.

Talk about the book of Jonah, no higher or purer spiritual conception is found anywhere. "I have read the book of Jonah," says a learned professor, "One hundred times and I still publicly avow, for I am not ashamed of my weakness, that I cannot even take up this marvelous book, may even speak of it, without tears rising to my eyes and my heart beating faster." This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who preaches it, "Take off the shoes from thy feet, for the place whereon thou standest is holy ground."

We do not know what became of Jonah. We wish we did, but that is not necessary. The loving kindness of God has been shown forth and the mercy which is from everlasting to everlasting to those who fear Him. It will be a pity if we cannot learn the greatest of lessons from this so human a prophet, and, ourselves humbled by our failure accept with gratitude a second chance, go out to preach to others the mercy which has redeemed our own lives. What better incentive to our own penitence can we have than to ponder this lesson of penitence out of the long ago?

Revival meeting in progress—Dr. J. D. Franks preacher, and Floyd Black song leader—23 additions to date.—A. T. Cinnamond.

In a report made last week in The Record of a meeting the statement was made that Pastor Mark Lowrey preached a big sermon. What the writer meant to say was a brief sermon. We doubt not it was both.

Dr. O. A. Eure, one of our Mississippians who has gone to other parts, gives up his pastorate at Westminster, S. C., to accept a call to Fountain Memorial Church in Washington, D. C., one of the promising churches in the Capitol City.

We resume this week the series of articles by Dr. T. J. Bailey on George Washington And The Baptists, which was interrupted recently by the manuscripts being misplaced in a manner unknown to us. Dr. Bailey has gone to great labor to secure the information contained in these articles, and we are glad to pass it on to our readers.

Forest E. Pack, a Mississippian who was graduated from Mississippi College and from the Ft. Worth Seminary has done a fine work in the two years he has been at Santa Fe, N. M. It would be a good day's work for some church in our state to bring him back home.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

The following is a list of the Mississippi girls entering the W. M. U. Training School, Louisville, Ky., this session:

Lula Webb, Magnolia, Miss.; Mildred Moore, Panther Burn, Miss.; Leva Cox, Gunn, Miss.; Ruby Taylor, Florence, Miss.; Margaret Whisenhunt, Jackson, Miss.

(Continued from last week)

As for the suffering caused, no one can estimate it. So many deaths seemed cruel and useless. Five children among our enquirers died of measles and smallpox while refugeeing. The women and children suffered most. In some cases whole families were wiped out. My blood boiled often and it was hard to be Christian in one's feelings toward the aggressor, but the whole affair made one realize anew the need of men for Christ and the gospel.

Our annual summer assembly is going on now on our campus. It is especially for those interested in Sunday school and Young People's work, and is on a smaller scale than last year. Later on we hope to have a special series of classes for the evangelists and Bible women. The eleven o'clock devotional hour is conducted by Dr. P. H. Anderson, the vesper service by Dr. H. H. McMillan and the morning watch by various Chinese Christians under Mrs. Ling's (Yoong Zien) leadership.

The Yangchow-Chinking field had a month's conference for women during June in Yangchow, which was well attended and meant much spiritually to missionaries and other Christians. News comes from Kaifeng and Chengchow of splendid, spirit-filled, associational gatherings and evangelistic meetings with Messrs. Wang Ming Dao, Ding Lee Mai, and James Taylor, grandson of Hudson Taylor, as leader.

June 27 was a great day for us as it marked the coming of our son, James Hamilton Ware, Jr. He weighed 7 3-4 pounds, and is very like his daddy, even to his dimpled chin. Emily told the Bryans that he weighed a "hundred pounds and three nounces." She also said, on her first visit to the hospital to see us, "I wanted a little sister but he's good enough." One day she remarked "Mother, I thing daddy will love me best and you will love the little baby best." I asked her why. She said "Because Isaac loved Esau best—he was the oldest—and his mother loved Jacob the best."

Eliza Yates and Ming Jang schools have just closed another great evangelistic meeting with 75 conversions and 35 baptisms when the anti-Japanese feeling began to take the shape of school strikes. We escaped for a few weeks and then a boy forged a note, got off for an afternoon, visited the Shanghai students' headquarters, got wrought up, came back to school and in a few hours staged a strike that grew from bad to worse till we had to close. Because other boarding schools all over China struck, including Yates and Wei Ling at Soochow, and the University of Shanghai middle school, the strikers were so numerous that little could be done to control them. The day schools at Old North Gate, Grace and the Cantonese Churches did not strike and deserve much credit, however, if they had had buildings they might have occupied and carried on their propaganda, they might have. At any rate, I don't feel that our students were very much greater sinners than the other Galileans who were swept into the movement. The majority of ours were not in favor of what was done but were cowed by a handful of leaders backed by

Our Young People's Column

OVERCOMERS

Mary Harris Armor

Read your Bible through and you will not find a word that intimates that God ever makes His work manifest by a coward or a quitter. "No man having put his hand to the plough and looking back is fit for the kingdom of God"; "He that endureth to the end shall be saved"; "Be thou faithful unto death and I will give thee a crown of life."

On the other hand the records show what the fate of the fearful and unbelieving—the cowards and quitters—must be. See the punishment visited upon the children of Israel who refused to go up and possess the Promised Land because there were giants there, in whose sight they felt themselves to be "grasshoppers." Certainly if you think you are "just a grasshopper" every one else will think so, and probably you are! They were condemned to wander in the wilderness for forty years, till every man and woman who was old enough to be responsible for refusing to go on, had perished. Only the Overcomers, Caleb and Joshua were allowed to enter the Promised Land.

The cowards and quitters of today are saying that we can never possess the good land of total Abstinence and World Wide Prohibition. They say: "Let us make a captain and return into Egypt"; but we know too well what we escaped from, what we came through to get where we are, and what a glorious land we have set out to possess; and we have seen to many miracles of divine grace wrought for us, as we have marched and fought, to ever doubt that God will eventually bring us to world-wide victory.

We do not underrate the strength of the enemy. We know that we must overcome ignorance, avarice and appetite; that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"He that overcometh shall not be hurt of the second death."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it."

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and set down with my Father in His throne."

the Shanghai students organization and were branded as unpatriotic if they opposed. After our faculty and the board of managers tried to suppress the strike the issue was changed and five demands were presented pushing for registration and other objectionable organizations. We could not open the schools this spring, even if the war had not come, as we could not receive again some of the old students and they, with a few radical teachers, were apparently preparing to give trouble. We sympathized with the students in their indignation at Japan's occupation of Manchuria, but thought school strikes the wrong method to demonstrate it.

We are making plans to open again this fall despite many difficulties and I want you to join with us in prayer that we may be found doing His way and with His courage. We have asked Dr. R. T. Bryan to be principal of both schools and, though he is seventy-seven years old this October, he has accepted. Miss Constance Kyung will be dean in Eliza Yates and Mr. Pong of Kaifeng and William Jewel in Ming Jang. Our missionary forces are very low for this work and we need help so much. Miss Hannah Fair Sallee has been running a temperature more than two years, but staying on at her work. Recently she came down with pleurisy and must stop a while. Miss Hundley is not well, has had amoeba and is well-spent from a nervous standpoint. Mr. Ware has sprue. Mr. Blackman is engaged in work for the Russian Baptists in Shanghai and the Bible school on our campus. Mrs. Blackman will give most of her time this fall at the University of Shanghai. Mrs. Bryan will give full time as usual to the church and schools and I will give as much as my strength will permit. I hope to carry seven hours teaching and supervise the missionary organizations. Mr. Ware's work is country evangelism and his hands are full. We hope he won't be drawn away from it in the emergency. We have lost eight missionaries in seven years and had only two recruits and they give only about half time to the schools. Ming Jang has no missionary giving full time to the boys.

I am not pleading for school workers alone for in this end of the Central China mission we are sadly lacking in those who give full time to building up the churches and evangelism.

Last Sunday eleven were baptized by Mr. Ware in the new DaZang chapel, five being of that city and six from Liu Ka Aung. This was the first time the ordinance was observed there and many had an opportunity to thus witness for the Lord.

We are hoping that America will remain dry and that our people won't be fooled in thinking that prohibition is to be blamed for the depression.

Mr. Ware and Emily join me in sending regards.

Mary Bibb Ware.

—BR—

Rev. D. W. Moulder, moderator of Smith County Association says that the association meets at Concord Church, six miles east of Magee, Oct. 5-6. He asks that all churches send messengers, and welcomes state workers and correspondents from other associations.

—BR—

A. R. Adams, minister Second Church, Greenwood gave an address on "Character Building" at the opening of the public schools Monday, Sept. 19. Brother Adams will return to Hattiesburg where he owns a home about Oct. 1st and would serve churches within driving distance of the city during the winter months.

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East Mississippi Department

By R. L. BRELAND

"MOTHER BERRY"

Blessings on her venerable soul!
Sixty years with one institution,
what a record! And then the nature
of the institution adds much to the
blessings of her noble life. At the
helm in Blue Mountain College
where hundreds of fine girls have
been trained for a life of service
she has done a work unexcelled. All
of them who were there for service
came away singing her praises, say-
ing that "Mother Berry is the most
wonderful of them all."

Eternity alone can reveal the
wonders of her useful life. The
homesick and despondent girl could
go to her and find that which was
needed to cheer her back to joy
again; the wayward lass would also
find in her the influence and moth-
erly interest that usually won her
to the ways that were right; the un-
saved girlie found in Mother Berry
a sympathizing friend who in many
instances she led to Christ and sal-
vation. Her crown in glory will be
studded with many stars because of
her work at dear old Blue Moun-
tain College.

Her years are many now. Time in
its tireless flight has frosted her
raven hair, and on her once erect
and stately body has laid the heavy
hand of age's burden. Not many
more years at best for dear Mother
Berry, but she will go down fight-
ing for the welfare of her charges,
the sweet girls who attend Blue
Mountain College. May the loving
Father spare her to the work of the
kingdom many sessions yet to mould
the character and shape the lives
of many more of our fine girls. Long
live Mother Berry!

CALHOUN COUNTY

Being pastor of one of the best
churches in Calhoun County, the
good church at Pittsboro the coun-
ty capitol, I was honored by being
a messenger to the Calhoun County
Baptist Association which met with

Antioch, six miles north of Bruce,
Sept. 13-14. The first day there was
the largest crowd attending that I
have seen on such an occasion in
years. The house was full and much
of the yard; and they stayed in the
house, filled every available seat
and stood up around the walls and
in the doors. The people seemed
interested. Surely a revival of in-
terest in the kingdom work is upon
us. Perhaps this is the fore-runner
of a real spiritual revival that is
soon to sweep over our land. To that
end we pray daily.

The first day we had with us
from our outside workers Bro.
Wyatt Hunter representing our
State Mission Board who spoke on
the Co-operative Program, Bro. O.
C. Miller and Bro. Grayson from the
Baptist Children's Home. Superin-
tendent Miller made an appeal for
the Home and Bro. Grayson led
splendidly in singing. Rev. N. S.
Jackson, superintendent of the
Anti-Saloon League, was present
and spoke on prohibition. Practi-
cally the entire audience stood at the
close of his speech endorsing our
present prohibition laws. Some of
our backboneless politicians are go-
ing to get a jolt from these honest,
law-abiding Baptists one of these
days. Amen!

Deacon T. L. Pryor was re-elected
moderator, E. A. Dye, clerk, and A.
L. Roane, treasurer. Rev. J. H. Mc-
Greger led the devotional. Rev. A.
F. Brasher preached the annual
sermon from Matt. 3:16-17, "The
Well-Pleasing Life." Prof. Earl
Ferguson read and discussed the re-
port on Missions. Rev. R. B. Pat-
terson read the report on the Co-
operative Program which was dis-
cussed by Bro. Wyatt Hunter. Rev.
W. W. Simpson was appointed Or-
phanage representative. The second
day was taken up discussing the
various reports. A good crowd was
present on this day also.

Visitors not otherwise mentioned
were Moderator G. E. Denley, L. E.
Roane, J. L. Roane and J. L. Reese,
of Yalobusha; J. S. Grubbs and L.
F. Haire, Pontotoc; Moderator L. F.
Dorroh, Zion; Pastor Oakes, Metho-
dist Church at Derma.

The spirit and interest were fine.
The church and community cared
for the large crowds in a splendid
way, as Calhoun always does. Order
was splendid. Not a wave of trou-
ble rolled to mar the peace and hap-
piness of the occasion. The Lord
was glorified and His cause helped.
I was glad to associate with my
brethren and sisters of dear old Cal-
houn. Blessings upon the work over
there.

NOTES AND COMMENTS

A new Baptist Church was organ-
ized recently in Carroll County
which was named Providence. There
were seventeen charter members.
Rev. L. F. Fowler was selected as
pastor of the church.

Rev. L. D. Sellers has cheerfully
accepted the chairmanship of Car-
roll County in our Christian Educa-
tion debt-paying effort. This com-
pletes the corps of chairmen in
District Three of which the writer is
the poor director. The splendid way
in which these eleven splendid

brethren, the best in the land, ac-
cepted this responsibility was sure-
ly encouraging. They are the salt
of the earth. Their work is to select
a chairman in each church in the
county and assist in taking the of-
fering. They will do their best.

Some have said that they do not
believe in Christian education. You
would if you had the opportunity to
observe the difference on the inter-
est in church work manifested by
those who came from denomination-
al schools and those who come from
others schools as I have. Nine out
of ten who come from our Baptist
schools are church workers, while
nine out of ten who come from non-
denominational schools are not
church workers. I have seen some
good church workers come back
from other schools with all interest
in the work gone. It pays a thou-
sand fold to patronize our Baptist
schools.

The revival season is practically
over. In Yalobusha County some
splendid revivals are reported. All
the way from 30 baptisms down
have been reported from the church-
es. Our pastors have been in the
spirit it seems, and most of the
churches have been revived. Is the
prayed-for revival in the beginning?
Lord, let it be so. We need it so
much.

A committee has been appointed
by the Scuna Valley Baptist Church,
Yalobusha County, to consider the
advisability of beginning the erec-
tion of a house of worship soon.
The committee, with F. L. Hyde as
chairman, met and a sub-committee
was appointed to secure plans and
estimated cost of a building and re-
port as soon as convenient: G. E.
Denley, Albert Williams, Mrs. Ella
Gum. This church is three years old
and has been worshipping in the
school building. It wants a home of
its own.

A rich man, lying on his death
bed, called his chauffeur, and said:
"Sykes, I am going on a long
journey, rugged and worse than you
ever drove me."

"Well, sir," consoled the chauffeur,
"There's one consolation—it's all
down hill."

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 18, 1932

Jackson, First Church	674
Jackson, Calvary Church	889
Jackson, Griffith Mem. Church	453
Jackson, Davis Mem. Church	430
Jackson, Parkway Church	173
Jackson, Northside Church	82
Meridian, First Church	709
Offering	\$41.60
Brookhaven, First Church	573
Clarksdale Baptist Church	353
Columbus, First Church	756
Columbus, (Mission Schools)	132
Charleston Baptist Church	177
Kosciusko Baptist Church	265
County Line Church	
(Copiah County)	93
Pilgrim's Rest Baptist Church	
(Copiah County)	75
Meridian, Highland Church	208
Offering	\$9.52
Meridian, Highland Church	
(September 11)	221
Offering	\$11.00

B. Y. P. U. ATTENDANCE SEPT. 18, 1932

Jackson, Calvary Church	174
Jackson, Griffith Mem. Church	197
Jackson, Davis Mem. Church	171
Jackson, Parkway Church	28
Brookhaven, First Church	178
Clarksdale Baptist Church	95
Columbus, First Church	134
County Line Church	
(Copiah County)	40
Pilgrim's Rest Baptist Church	
(Copiah County)	89

TATE COUNTY

Tate County Baptist Associational
W. M. U. met in Independence
Thursday, Sept. 8th at 10 o'clock.
Mrs. R. E. Clark, associational su-
perintendent had charge of the pro-
gram which was rendered as fol-
lows:

Theme song—"Make me a chan-
nel of blessings" was played on
cornet by Bro. B. W. Hudson, ac-
companied by Mrs. Reginald Moore.
(Continued on page 16)

6 6 6

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR SEPT. 25, 1932

Prepared by
L. D. Posey, Jena, La.

Subject: Moses Honored in His Death.

Golden Text: Precious in the sight of the Lord is the death of His saints. Ps. 116:15.

Scripture for study: Deut. 32:48-52; 34:5-8; For supplemental study: Num. 15:1 to 33:56.

Time and Place: B. C. 1459, on Mt. Nebo, in the land of Moab, east of the Dead Sea.

Introduction

It is easy to see that this lesson is nearly forty years after the events of our lesson for last Sunday.

To the real student of these lessons, let me say that it is positively necessary for you to make yourself familiar with that part of the Book of Numbers indicated in the scriptures for supplemental study in this lesson. If you fail to do so now, you will probably never learn this important part of the Bible. If you are lacking in time, then take your Bible and write down in order the events included in these chapters, and memorize them. Then at your leisure you can get in mind the things connected with each event, and soon have the whole in mind. One girl in a group which I teach each Monday night, memorized the whole of Paul's first letter to Timothy, and did it by a little study each day for the six weeks that it took to cover the letter, taking one chapter at a lesson. Then surely you can get these facts in mind in one week's time.

A review lesson is always hard to write acceptably for the limited space of a readable newspaper article. For that reason, it is best for the student to take his Bible and study in it the main events covered in the lessons for the last three months. With the hope that each one will do that for himself, I purpose to use my space in a review of the life of Moses, and make such practical applications as are permissible.

The Life of Moses Reviewed

The first point of value in the life of any one, is his parentage. Of what "stock" did he come? Was he given the advantage of a good birth? or, did his ancestors defeat him before he was born? In that particular, Moses was fortunate. Both his parents were of the family of Levi, that tribe from which the Lord afterward selected the high priests. In addition to being of good blood, they were personally devout. Blessed indeed is the child born of parents of good blood and consecrated life. But suppose these notes fall under the eyes of one who knows he is not so fortunate. What must he do? Let the knowledge of the fact be the weapon with which he shall fight to overcome all handicaps. If Helen Keller, blind, deaf and dumb, could over-

come all these hinderances, and become an university graduate, surely any one armed with the knowledge of the bad blood that flows in his veins, is prepared, by the grace of God, to avoid the results of such misfortunes, and turn the tide of his family history into a different channel. That such can be done, there is no doubt.

But Moses had other difficulties to surmount. He belonged to a despised race, and that race was in slavery. But under God, there was a way out. That but illustrates the fact that many of our own children are born of Godly parentage but handicapped by poverty and illiteracy. What can such children do? By the help of the Lord, they can rise above such hinderances, and make the greater men because of hardships in early life.

In the life of Moses, we have an example of the importance of early training. He must not have been over ten years of age when his mother let him go to be the son of Pharaoh's daughter; yet in such brief space of time, she had so thoroughly grounded him in the great things of God's people, that when a man he cast his lot with them rather than occupy the throne of a heathen nation. Baptist women of Mississippi!!! have you so taught your children the great fundamental truths of Christianity, that all the evolutionists, modernists and atheists, with whom they shall come in contact in getting their college training, shall not be able to turn them from the truth of God's Word? Unless you have done so, then as a mother and a professed Christian, you are a failure, no matter what price you may have held as a social uplift worker, or political reformer.

Moses was by no means perfect, but when called of God he finally gave himself without reserve to be used as God saw best. He carried all his native ability, with his acquired accomplishments, and laid them before God for His use. Nothing was held back. Young man or old!! What an example for you and me. Who knows what God will do with us, if we only give Him a chance. Not a civilized nation today, but what is indebted to Moses for her laws. Had he given his life as an Egyptian statesman, his name would no doubt now be shrouded in eternal darkness as are most of the names of that once great nation. "He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Church member, young or old! what is your choice?

We hear much in our day about men trusting God, but not much about God trusting men. You can trust God, but can God trust you? I think one reason why so many of us are so poor is because God cannot trust wealth in our hands. Moses was imperfect, yet he had some of the finest qualities of character ever seen in man. He was a man whom

God could trust. Yea, more: He honored him in life, He honored him in death, and he is one of only two men, whom God has specially honored since death. Never had man such Grave Digger, such Undertaker, such Pall Bearer and Minister as Moses had. He was the only man thus honored by Jehovah.

His unworthy servant now; but when the mortal part of my being is fashioned in some measure like His glorified Person, then I hope to be a more profitable servant, and minister to Him in the Holy Land, or any part of the universe He shall require. If you are ashamed of Him now, and living in disobedience to His known will, you sure will not go to Palestine with Him, when He goes there to rule the world. Should any one who is not saved read these notes, may that one trust Jesus now and he saved with an everlasting salvation.

—BR—

LONGVIEW, OKTIBBEHA

Since our last writing we have conducted a Daily Vacation Bible school at Sturgis with 81 enrolled and 76 in regular attendance. We have had the Baptist students with us again this year under the leadership of Miss Ernestine May. Our people received inspiration both from the example of these consecrated young people and the splendid program they presented.

The evangelistic meeting season found us beginning with Longview on the third Sunday in July. We went from here to Mt. Moriah in Choctaw County to be with Bro. C. F. Anglin and that fine country church. Next we were with Sturgis for a week. On the first Sunday in August it was our very great privilege to be with the old home church, Briar Hill in Rankin County. Returning to our own churches, we were next with Bethesda for a week and then closed with Pleasant Ridge. By request of the churches I did the preaching again this year and, as I had not anticipated this, I tried to preach six weeks in succession, something I had never before attempted. We were blessed with health and we felt with the Lord's presence, so we are rejoicing over another season of great spiritual blessing! Many were added to the churches by baptism and letter.

W. H. Smith, Longview.

—BR—

BOGUE CHITTO

I closed one of the most satisfactory meetings I have had in a long time, on September 1st, with Pastor Joe Canzoneri and the church at Bogue Chitto, Miss. The interest and the attendance was good from the beginning. Many farmers in the country near there came to the morning service at seven o'clock, went home and picked

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cotton all day and came again in the evening. The cooperation of all the folks, together with the Methodist pastor and his congregation, was all that could have been expected. The Lord gave us eight for baptism, three by letter, and one fine young man, Brother Jewell Golman, surrendered to the call to preach.

Brother Canzoneri did not have another meeting when I left him. How I wish the Lord would place him in charge of another half time church, right soon! He is a great pastor. He does not know what it is to get tired. A blessing awaits some church.

It was a joy to me to be back in my old home association; that did so much for me as a youngster. I was their youngest moderator and went as their representative to the Southern Baptist Convention, with my expenses paid, twice in three years.

Our work here is holding up well considering circumstances. We had two conversions Sunday; have three waiting baptism now. We are not doing much for the Kingdom enterprise, but have managed to stay even with the world to date—a definite per cent of all our offerings goes to Missions. Best blessings on you.

Fraternally,
J. R. Kyzar.

—BR—

A small boy living with his aunt noticed that the regular black-pepper shaker was partly filled with red pepper. Turning to his aunt he said, with much concern: "You'd better not eat any of that red papper, Aunt Harriet. Grandma says that red pepper kills ants."—Ex.

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PASTORS

Start the new Sunday school in your church with determined and consecrated energy on the part of every officer and teacher in your school. Conduct a consecration service for them in which you use the teacher's covenant:

To be the King's teacher means love, prayer, service, self-sacrifice. Believing that the guiding of immortal souls in the way of the Kingdom of Heaven is an end that is worthy of the BEST I have, I hereby most solemnly covenant, as a teacher in the Sunday school of my church.

First: To ATTEND Sunday school regularly, rain or shine, hot or cold, allowing nothing but sickness or necessary absence from the city to keep me away.

Second: To NOTIFY my department superintendent the day before in case of unavoidable absence.

Third: To be PUNCTUAL.

Fourth: To give as much time as necessary, through the week, for careful PREPARATION of the lesson.

Fifth: To bring OFFERING each Sunday.

Sixth: To CO-OPERATE in all the exercises of the department and all the plans of the superintendent.

Seventh: To be, if possible, a REGULAR ATTENDANT at the teachers' meeting.

Eighth: To give all the time that I can to VISITING my pupils during the week, and to getting in touch with the ABSENTEES each week.

Ninth: To PRAY for the Sunday school in all its departments, for all officers and teachers, for the children and the homes from which they come. I will also pray for the indwelling and guidance of the Holy Spirit that He may speak through my lips.

With the help of God, I will faithfully keep these promises.

LITTLE VICTORIES

He was a clerk in a railroad office and never attended church, but was present the first night of the revival meeting, and after returning home, told his wife that he was not going to hear that evangelist again, for if he did, he would have to surrender to Christ, and he was certain he was not going to do that. He did attend the revival meeting occasionally however, during the next two weeks. One night before the service, his wife told the evangelist that he must prevent men talking to her husband about his soul, that it would drive him away

from the services. The evangelist told her that he believed in personal work with a lost soul and for her to hold steady, and continue to pray. She replied, "Well, you may know your work, but I know my husband." After an earnest, heart-searching appeal in the sermon, the evangelist gave the invitation. The railroad man on the back seat, opened his song book, let it drop in his hands, then threw it on the seat, and almost ran down the aisle, and gave the evangelist his hand and surrendered to Christ. He told this story to the evangelist after the service. At the age of twelve, while "Just as I am," was being sung in the services, his mother put her hand on his elbow and urged his surrender to Christ, while he was deeply moved. However, shortly after that he was tending bar in his father's saloon, and forgot the call of the Holy Spirit. He told the evangelist that when "Just as I am" was being sung, that the scene of the past years came before him, and he felt again the touch of his mother's hand on his elbow, and before he realized it, he was hurrying down the aisle to yield to Christ, and said he was so happy that it was settled. The evangelist asked his wife after the service what she thought now, of the method of talking to her lost husband, and she said that the evangelist was right, and that she was wrong. The husband became very faithful in attendance during the closing days of the revival, and his changed life was very conspicuous to all.

Signed,
Evangelist Wm. S. Dixon,
Dallas, Texas.

ELON CHURCH, SOSO

We have just finished a B. Y. P. U. study course conducted by Bro. L. D. Woods and wife and our pastor Bro. L. T. Fagan. As a result, new courage was given our members. We saw the need of a live B. Y. P. U. in our church. We had about twenty-eight Seniors and eighteen Intermediates in class; some working for seals and some diplomas. As a church at Elon Baptist and Sunday school and B. Y. P. U. of Elon Baptist Church we need the prayers of God's people every where that we might not be discouraged, and that God might direct more of our church members to take part in the work of the church; that great and lasting good might be done in Elon church and we invite you to visit us any time you see fit. May God bless and direct us all is my prayer.

Fannie Musgrove.

A BETTER BALANCED EDUCATION

Throughout the nation we are facing the newly opened school door. Possibly no annual event in the history of American civilization interests more people than the opening of the public school. From the little tot who expects to enter school for the first time to the man or woman whose hair has grown gray by the silvery frost of seventy winters, all look anxiously toward the

newly opened school door.

The tax paying strength of both state and nation turn immense resources into the treasury of the public school.

The master minds of our nation are working to perfect the most efficient and yet the most economic means and methods to be used in educating the youth of the nation.

Teachers are concentrating their thought, expending their energy, and spending their earnings to better qualify for this great and sacred task.

But to what intent is all this work, worry and expense? Is it to teach our boys and girls how to make money without work? Is it to teach them how to take unfair advantage of their less fortunate fellow man? Is it to cultivate the spirit of the giddy and gay? God forbid! But that through education the nation might develop an upright citizenship, a strong moral character and an efficient workman in the youth of the nation.

But will secular education alone do this? From a Catholic paper, "Our Sunday Visitor," July the 31st issue we quote the following: "The world has learned a lesson throughout history, and it certainly should learn the lesson today that knowledge alone will not save either the nation or the individual. Never before in history did children spend so many years in the class room; never before did the state spend so much money to spread knowledge. Yet, never before was civilization itself so threatened. Never was a lower estimate placed on virtue. Never before was so little done to train the wills of the students."

Again, we are told that our former President, Calvin Coolidge, as he stood by the side of the grave of the "Unknown Soldier" said: "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion."

These quotations come from men who ought to know whereof they speak.

HAY FEVER AND ASTHMA

Treatment on Free Trial

I will send any sufferer a regular \$1.25 bottle of Lane's Treatment by prepaid mail. When satisfied send me \$1.25. If not your report cancels charge. Address stating trouble.

D. J. LANE, 260 Lane Bldg., St. Marys, Kansas

We do not need less secular education but we need a better balanced education. The balance of power must come by, through and from the church. God will not fail, but we as a nation may fail, because our educational structure is not sufficiently reinforced with Christian teaching and Christian character.

Today, with all our church activities, seven-eighths of the youth's mind activities are directed into secular channels.

The progress, character and quality of secular education demands more and better Bible teaching.

The morals of our people demand it, and God demands it, for God must have first place in the life of a nation as well as the individual.

John Q. Broadus.

MUSIC AT BOGALUSA

Calvary Baptist Church, Bogalusa, La., Rev. H. O. Hearn pastor, has just enjoyed a profitable and enjoyable two weeks' song revival and school of church music, led by Prof. E. O. Sellers of the Bible Institute, New Orleans.

The attendance and interest shown in this unique program were most satisfactory. Two hours were occupied each night. The first hour was devoted to the study of musical theory, conducting and the like. Those who attended paid a registration fee and followed a progressive class program.

The second period was open to the general public. It was devoted to hymn interpretation, congregational singing and a general discussion of the problem of church music. Special numbers were rendered and, without advertising it, the gospel was most effectively presented.

Any who might be interested in a similar program elsewhere or in the correspondence studies of the Bible Institute are urged to correspond with Prof. Sellers, care of the Baptist Bible Institute, New Orleans.

Under New Editorship

Beginning with the October issue, the Missionary Journal of the Southern Baptist Convention

Home and Foreign Fields

will appear under the editorship of John L. Hill, Book Editor of the Baptist Sunday School Board, presenting a number of new features in attractive style.

Send 10c in stamps for October number and you will want to become a regular subscriber at \$1.00 per year.

Baptist Sunday School Board 161 8th Ave., N. Nashville, Tenn.

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CHILL TONIC
a most successful remedy for
MALARIA, CHILLS and FEVER
for over
60 Years
A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co., Inc., Louisville, Ky.

The Children's Circle

MRS. P. I. LIPSEY

TEENY-WEENY

Every evening, after tea,
Teeny-Weeny comes to me,
And astride my willing knee,
Plies his whip and rides away.
Tho' that horse, all too spare,
Finds his burden hard to bear,
Teeny-Weeny doesn't care!
He commands and I obey!

First it's trot and gallop then;
Now it's back to trot again;
Teeny-Weeny likes it when
He is riding fierce and fast.
Then his dark eyes brighter grow
And his cheeks are all aglow:
"More!" he cries, and never "Whoa!"
Till the horse breaks down at last.
—Eugene Field.

BIBLE QUESTIONS NO. 12: SEPT. 22ND.

The Death of Lazarus: John 11:1-6.

1. Where did Mary and Martha and Lazarus live? How far was it from Jerusalem? John 11:18.

2. What message did the sisters send to their Lord?

3. What did Jesus mean when He said, "This sickness is not unto death?" Was it unto death, or not?

4. Would you like to see it written down, as of Mary and Martha and Lazarus, that "Jesus loved" you? John 3:16.

5. When a sick person sleeps quietly is it frequently a good sign that he is better?

6. Cemetery means sleeping-place. Why is this name given to the place where we bury the dead?

7. Ought one who can speak as bravely as Thomas did in verse 16 to be called Doubting Thomas? What would you name him, what sort of Thomas?

My Dear Children:

I suppose when you read this I shall have been at home several days, or more, picking up the loose ends after an absence of more than a month. It is hard to think of leaving this sweet home, which every year before I leave grows to seem to me almost my own, so full it is of love. And it is hard to turn away from this beautiful country, at this time in its perfection of beauty; I cannot tell you just how it is, with its sunshine and warmth, its coolness and crispness and invigorating qualities, its splendid stars which shine down so close that they seem to be not far above the pine tree tops, or its sickle moon all alone in the western sky, like a fair, pale, slim lady of the long ago. All these things are out here, though not all at exactly the same time. But while I love these things, there are other fine, good things and people, that I love too, so that after this happy holiday time I am glad to

BLUE MOUNTAIN COLLEGE BEGINS SIXTIETH SESSION

Initial Enrollment Larger Than That of Last Year

Blue Mountain, Miss., Sept. 16, Special—With more students actually present than were in attendance on the opening day of last year and with others reserving rooms for themselves to be taken this week, Blue Mountain College, Thursday morning, held in the Modena Lowrey Berry Auditorium the formal opening exercises of the sixtieth annual session, a large house attending the exercises, presided over by President Lawrence T. Lowrey, who is beginning his eighth year as head of this great school for girls. Dr. J. P. Kirkland, President of

get back home to happy reunion and pleasant every-day occupation.

I have only two letters, as yet, for our Page, one from a sweet member of 17 months, the other from a dear lady who insists on giving us all the money she got for her quilt-top. This helps us along finely on our gifts. The Jeannie Lipsey Clubs have about all reported, I think. And speaking of this, I am told by some one in Switzerland that Ann Lipsey of Geneva has been thinking of forming a Jeannie Lipsey Club. But we must remember that Ann is only two years old.

Much love to you all, from
Mrs. Lipsey.

Olive Branch, Miss.
Aug. 22, 1932.

Dear Mrs. Lipsey:

I am Fannie Mae's little sister, Margaret, and since she is not at home this week I am sending you Jeannie Lipsey Club No. 1 dues for August. The extra money Fannie Mae earned by selling grapes.

We thank you for sending us a Circle Button. I am not wearing mine yet but when I am a little older I will. I am seventeen months old tomorrow; have big brown eyes; golden hair and a smile for everybody. I am bad sometimes and tear up Fannie Mae's playhouse but most of the time I am good.

Your little new friend,
Margaret Henley.

So glad to hear from you, dear child, as well as to get the "dues" from Jeannie Lipsey Club No. 1. Fannie Mae is a great one about getting up her money, isn't she? I send my love to you and her and mother.

Carpenter, Miss.,
August 30, 1932.

My Dear Mrs. Lipsey:

I received your letter, enclosing check for \$3.50, which is perfectly all right. I don't agree with you about it's being too much for me to give. Am returning it to you and want you to divide it between the Baptist Orphanage and the B. B. I. I only wish it were more. Both need funds so much.

I know you are having a grand time with your son and family. It is very warm here now in the middle of the day, but the nights are cooler.

With all good wishes for you and yours,

Sincerely your friend,
Mrs. B. A. Craig.

I am dividing your money, Mrs. Craig, just as you say about it, and thank you so much. I wish more people felt as you do about these things.

the Board of Trustees and pastor of the New Albany Baptist Church, led the opening prayer, and later on brought greetings from the trustees to the faculty and student body.

President Lowrey made a brief speech of welcome, expressing his gratification over the fine registration and the fine quality of the student body. President Lowrey also introduced the three new members of the faculty and the new trained nurse and announced that Miss Sibyl Brame, Yazoo City, had been selected to serve as Student Secretary this session in the place of Miss Mary D. Yarborough, Jasper, Ala., who is doing graduate work in Bible in Boston.

Miss Franziska Heinrich, new head of the School of Music, made her initial appearance, playing two selections on the piano and receiving prolonged applause from the appreciative house.

President Lowrey then introduced in a felicitous fashion his college mate and personal friend, Dr. Jno. F. Measells, pastor of Amory Baptist Church, who delivered the opening address, his subject being, "The Relationship of Woman to Good Citizenship." His discourse was warmly praised by those who heard it and sounded the keynote of what promises to be one of the best years in the history of Blue Mountain College.

President Lowrey called attention to the significant fact that Mother Berry is now beginning her sixtieth consecutive session as an official of Blue Mountain College, the big house rising in honor of Mother Berry. Dr. R. L. Lemons, pastor of Lowrey Memorial Baptist Church, led the closing prayer.

The three new teachers presented are:

Miss Franziska Heinrich, Head of the School of Music, a former pupil of Hummel, formerly Court Musician for the German Emperor and of Corenco, one of the outstanding teachers of music of the day. Miss Heinrich is herself a noted teacher and a concert performer who has played to record houses in both Europe and America.

Miss Sara E. Woodruff, Professor of French, who has completed practically every requirement for the degree of Doctor of Philosophy at Columbia University and who taught last session in Shorter College.

Miss Elnora Winfrey, Head of the School of Psychology, who succeeds Miss Mary R. Anderson who resigned recently to return to Canton, China, to be a companion for her aged aunt, Mrs. Janie Lowrey Graves, for more than forty years a Baptist missionary to China. Miss Winfrey was a graduate class mate of Miss Anderson at Columbia. Miss Winfrey has also completed nearly every requirement for the Ph. D. degree at Columbia, and has also taught with success.

Miss Beadie Spraberry, Trained Nurse, comes to the college hospital with training and experience.

Monday, Tuesday and Wednesday were given over to classification and orientation of the new students and after these had been taken care of, the other former students were rapidly classified under the efficient supervision of Dr. R. G. Lowrey, Dean, assisted by the members of the faculty.

Miss Miriam Daffin, Standard, La., president of the Student Body, had charge of the orientation training, supplying each student with a

hand-book and directing the course of instruction.

Miss Hester Seale, Holly Springs, president of the B. S. U., and Miss Mary McFarland, Mansfield, La., B. Y. P. U. president have organizations under way, looking to the religious activities of the students.

Monday will be annual Society Day, and all work will be suspended to permit the three literary societies to initiate their new members with elaborate and colorful ceremonies.

Classes got under way Thursday afternoon and everything is moving along in ship-shape with every indication of a happy and constructive session.

President Lowrey was surprised at the initial enrollment, and feels highly elated over the registrations. He and the faculty members are particularly pleased with both the quantity and quality of the student body.

David E. Guyton.

—BR—

HILLMAN REDUCES PRICE

For years Hillman has been one of the least expensive colleges for girls in Mississippi. Since the recent catalogue was published, a reduction has been made in the price of board for next session bringing the present cost down near pre-war prices. Hillman not only offers credits which are worth par but offers other advantages which are worth more than credits.

Where can finer opportunities for religious training be found than in this denominational center. Where can more ideal social life be found than in this community where Hillman and Mississippi Colleges have worked side by side for nearly a century?

What other college town can offer such advantages as the cultured Clinton?

Hillman girls and patrons believe in Hillman.

Write for information.

M. P. L. BERRY, President
Clinton, Miss.

—BR—

AUGUST MEETINGS

Tillatoba and Tula. The services in these two churches lasted one week each. Here I assisted with the preaching and singing. The Lord graciously blessed our efforts. The people received God's Word gladly. Bro. Joe Sturdivant has been the pastor of these two churches. He is an energetic and tireless worker and he is greatly loved by all the people in these communities. As Bro. Sturdivant is giving up these churches in order to enter the Southern Seminary this fall the people were very loath to give him up. As this enthusiastic servant of the Lord and his good wife with their two fine

(Continued on page 16)

FRENCH, SPANISH, GERMAN, ITALIAN

Which language do you like best? 100,000 Americans have mastered foreign languages by the Phonographic Method. You, too, can learn to speak a foreign tongue by this method, at your home, during your spare time. This is the first time that a foreign language course in its perfect form has been offered for such a small amount of money. Any student or teacher of a foreign language will find invaluable aid if his study is supplemented by one of the phonographic language courses. Write or call at the

PHONOGRAPHIC (Home Study) SCHOOL OF LANGUAGES
Baptist Building.
Jackson, Mississippi

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

SHANNON ORGANIZES INTER-MEDIATE B. Y. P. U.

The Shannon Intermediates are happy because the church has started for them a B. Y. P. U. thus making it possible for them to receive the training the Lord commissioned the church to give to its members. Miss Mary Alva King is their leader and although they have been organized only a few weeks they are moving toward the standard of excellence and expect to have their union applying for the A-1 award next quarter.

AN INTERMEDIATE B. Y. P. U. FOR MERIGOLD IS ANNOUNCED

We are indebted to Mrs. C. O. Dennington for the report of the newly organized Intermediate B. Y. P. U. at Merigold. They start right by asking for tracts for the officers and a copy of the standard of excellence saying that they are to be the right kind of a B. Y. P. U. and nothing short of an A-1 union can be classified as the right kind. We do not know that this new union is the result of the associational B. Y. P. U., but the Bolivar County Associational B. Y. P. U. is working and this sounds like it might be either directly or indirectly to their credit.

DIVISIONAL B. Y. P. U. MEETING AT NEW ALBANY EMPHASIZES ASSOCIATIONAL WORK

Under the direction of Divisional Vice-President J. W. T. Siler, the Divisional meeting in New Albany on Saturday, September 10th was a splendid meeting with a representative attendance from each association. Eight pastors were in attendance even though it was Saturday which is a busy day for pastors. The two newly organized Associational B. Y. P. U.'s were well represented and their presidents had good reports of their beginning and presented plans for future growth. The Associational B. Y. P. U. was presented on the program as being the most important unit in the B. Y. P. U. organization because the officers and leaders of the Associational B. Y. P. U. have access to the churches that no one has and because of this they are in position to propagate the work as no larger or smaller body can. The emphasis was on the extension work of the Associational B. Y. P. U. The Transformed Life was also made a main subject of discussion throughout the meeting, each speaker in some way charging the B. Y. P. U. with the task of transforming the lives of the Christian membership and sending them forth as transformers through which the great Spirit of the Father might flow to the unsaved. The Holly Springs church requested the next meeting of the division, but this being a conference and not a convention the matter of future meetings and place of

meeting was deferred.

Already the results of the work of the Divisional Vice-Presidents has proved the wisdom in the step taken at the District B. Y. P. U. Conventions in breaking the districts up into divisions. We still maintain the district with its annual convention each June.

Every Divisional Vice-President is a man of influence, settled in his profession or occupation, classified we have: 7 preachers, 2 printers, and 1 each of the following, banker, doctor, salesman, school teacher, corporation employee, railroad employee, merchant, farmer, and contractor. The B. Y. P. U. interests and influences every walk of life.

South McComb B. A. U. reports a 100 per cent in Study Course. No, you cannot teach "Old Dogs" new tricks, but the older members of a Baptist Church can be enlisted for training and have the possibilities for learning better how to do the work of the church. Why deny them that privilege?

WEBB IS HOST CHURCH FOR TALLAHATCHIE SEPTEMBER MEETING

The Tallahatchie B. Y. P. U. association met at Webb, September 14th. After singing of the song, "Revive Us Again," by the assembly, Rev. Flowers led in prayer. Following this "At Calvary" was sung. The devotional was conducted by Mrs. Flowers who read the 12th chapter of Romans.

The roll call gave 5 present from Tutwiler Sumner 30, Webb, 15, Spring Hill 5, Paynes 12, making a total of 57.

The minutes of the former meeting were read and approved.

It was decided that the next meeting would be at Spring Hill on Oct. 2nd.

The assembly was favored with a saxophone solo by Mr. Burton Dyess, accompanied by his sister, Miss Clara Dyess.

The following from the Paynes union told of the three classes of B. Y. P. U. members: Conformed Members by Howard Shook; Reformed Members by Elizabeth Brown; and Transformed Members by Abbie Cole.

Mr. Robert Denman spoke on "Methods for Enlarging Our B. Y. P. U.'s." This talk was especially beneficial as this is a subject with which he has had much experience.

Those present enjoyed very much a special song given by the Juniors of Webb and Sumner.

Mr. Shook, one of the district leaders, reported that he and the Charleston Union were to organize a B. Y. P. U. at Friendship No. 1. Mr. James, another leader, hoped in the near future to organize a union at Friendship No. 2. The Junior

leader, Mrs. Hill, had no report to make.

Rev. Flowers was unexpectedly called on to speak on the subject "Power That Transforms."

"He Keeps Me Singing" was sung, after which Rev. Flowers dismissed with prayer.

The social hour followed and was enjoyed by every one.

CALHOUN COUNTY

The Association (Calhoun County) closed out yesterday and to my mind was one of the best that I have ever attended. The same officers were re-elected to serve for another year, namely: Mr. Tilden Pryor, Calhoun City, Moderator; Mr. E. A. Dye, Vardaman, Clerk; and Mr. A. L. Roane, Serepta, as Treasurer. The annual sermon was brought by Rev. A. F. Brasher. This great message on "A Well Pleasing Life," set the spiritual tone that lasted throughout the association. Aside from the transaction of the usual business of the association that showed gains in every way for the present year—and that in spite of the fact that all churches did not have their letters in,—the association was blessed in having great messages from the following brethren who represented various phrases of our denominational work:

- O. C. Miller—Baptist Orphanage.
- Wyatte Hunter—Cooperative Program.
- N. S. Jackson—Anti-Saloon League and Temperance.
- R. L. Breland—The Educational Campaign.
- A. F. Ferguson—Missions.
- J. B. Middleton—Christian Education.
- Mississippi College—W. W. Simpson.
- Seminaries and Training schools—J. M. Spikes.
- W. M. U.—Mrs. R. B. Patterson.
- B. Y. P. U.—Dr. Solon S. Dobbs.
- Sunday Schools—Roy Lewis, and Bradford Murphree.
- Social Service—H. W. McPhail.
- Hospitals—L. E. Roane.
- Orphanage Report—Miss Thelma Hawkins.
- Ministerial Relief—A. D. Jacks.
- Temperance and Public Morals—J. L. Taylor.
- Baptist Record—R. B. Patterson.

The association will go next year

In Memoriam

GRENADA, MISS.

Mrs. Carrie Roberts, answered the call of the death angel last Tuesday morning, Sept. 6th, at her home on Margin Street. She had reached middle life and passed well down the western slope toward the sunset. Her life from early girlhood was one of beautiful Christian example. She was a faithful member of the Baptist Church, regular in attendance upon its services, loved her Bible and loved God's people and God's work. She had a smile for all she met, she was "the light of the word" in many ways. She is survived by one sister, Mrs. T. H. Moore of Grenada, and one brother, Dr. W. H. Stokes of Mayfield, Ky., and a host of relatives and friends. May the Heavenly Father comfort their hearts.

Her pastor,

Jno. H. Hooks.

GRENADA, MISS.

At 10:30 o'clock, Friday evening, Sept. 2, Rice Pressgrove a well-known business man of Grenada ended his earthly journey. Mr. Pressgrove was a well known business man of Grenada, having spent most of his life here. He was a consistent member of the Baptist Church. He was a loving, big hearted, sympathetic helper of mankind, where ever he found a need. He was merchant-prince and Christian gentlemen. He was at his best in his home life. In his going the city and entire county of Grenada, feel keenly a great loss. He is survived by his companion and their four children. May the smiles of a loving heavenly Father comfort their hearts.

Funeral services were conducted by Dr. W. E. Farr, Dr. J. R. Countis and this writer.

His pastor,

Jno. H. Hooks.

to Shiloh Church, and Rev. J. M. Spikes of Slate Springs in appointment to preach the annual sermon.

MISSISSIPPI WOMAN'S COLLEGE

Hattiesburg, Mississippi

NEXT SESSION OPENS SEPTEMBER 13, 1932

INTERESTING ANNOUNCEMENTS

1. We are very happy to announce that Dr. Harry Lee Spencer, Pastor of Immanuel Church in Hattiesburg, has agreed to serve as Head of the Religious Education Department of Mississippi Woman's College for next session. Dr. Spencer will teach Old and New Testament and introduce into our course of study New Testament Greek. Associated with Dr. Spencer in this vital department of our curriculum will be Prof. Norman L. Roberts. Our pastor friends will also be interested to know that President Holcomb has voluntarily agreed to teach certain classes in Sunday School Pedagogy.
2. Prospective patrons of our Fine Arts Departments are advised that our instructors have engaged in special work in Chicago and New York this summer as follows:
Mr. Cox with Silvio Scionti in Piano and Olaf Anderson in composition.—Mrs. Cox with Louis Bachner, well known Voice Teacher of Berlin, Germany.—Miss Horne with Herbert Butler in Violin and Olaf Anderson in composition and orchestration.—Miss Boyd at Columbia University on Master's Degree with Speech major.

Total Expenses Literary Course, \$325.00—Monthly Payments Accepted
Mail reservation deposit of \$5.00 to Pres. W. E. Holcomb or write L. Q. Campbell, Dean of the College.

RECEIPTS FOR AUGUST 1932 173 Churches Contributed to the Cooperative Work, 146 Made Designated Offerings

We are giving below a list of the churches with their pastors which made contributions through the Baptist Convention Board office during the month of August. If there are any corrections in the names of the pastors or their addresses notify the Baptist Convention Board office. We are trying to secure a correct pastor's list and would, therefore, appreciate any corrections.

Church	Pastor	Address	Budget	Special
Alcorn County				
Corinth 1st, T. W. Young, Corinth			\$107.35	\$ 38.95
Hinkle Creek, G. M. Savage, Jackson, Tenn				8.10
			107.35	47.05
Benton County				
Ashland, Thos. Siler, Chalybeate			30.00	
			30.00	
Bolivar County				
Cleveland, I. D. Eavenson, Cleveland				45.00
Duncan, S. W. Rogers, Rosedale			1.56	
Gunnison, G. E. Evans, Gunnison			10.00	
Merigold, J. E. Kinsey, Merigold				36.75
Pace, G. E. Evans, Gunnison			6.00	
Skene, R. S. Howard, Skene			5.00	10.80
Walker Hanks Mem., F. J. Chastain, Shaw				36.13
			22.56	128.68
Calhoun County				
Calhoun City, R. B. Patterson, Calhoun City				13.50
Pittsboro, R. L. Breland, Coffeetown			10.00	
Vardaman, H. M. Collins, Van Vleet			10.75	
			20.75	13.50
Carroll County				
Chickasaw County				
Houston, W. C. Stewart, Houston				17.50
Okolona, L. C. Riley, Okolona			6.50	
Shiloh, T. H. Winter, Algoma			1.25	
			7.75	17.50
Choctaw County				
Ackerman, D. L. Hill, Ackerman			30.00	15.93
			30.00	15.93
Clay County				
Pheba, R. O. Bankston, Pheba			7.50	
			7.50	
Clarke County				
De Soto				5.00
Enterprise, E. C. Hendricks, Enterprise			8.90	
Oak Grove, A. P. Wells, De Soto			1.00	
Shubuta, N. A. Edmonds, Shubuta				10.00
			9.90	15.00

Coldwater Association				
Columbus Association				
Columbus 1st, J. D. Franks, Columbus			79.96	
Mayhew			5.00	
Mt. Vernon, J. D. Franks, Columbus			9.53	
			9.53	84.96
Copiah County				
Crystal Spgs., T. W. Talkington, C. Spgs.			110.00	
Damascus, G. H. Gay, Clinton			24.00	2.00
Galilee, M. P. Jones, Georgetown				1.10
Georgetown, M. P. Jones, Georgetown			7.50	
Hazlehurst, G. P. White, Hazlehurst			10.15	
New Zion, W. A. Hancock, Clinton			30.00	
Shady Grove, A. A. Kitchens, Beach			5.00	
Strong Hope, H. C. Clark, Wesson			4.50	2.50
Sylvarena, O. Autritt, Wesson			2.51	
Wesson, W. B. Shivers, Wesson			4.95	
Zion Hill, S. B. Harrington, Wesson			4.23	
			200.33	8.11
Covington County				
Leaf River, W. L. Compere, Taylorsville			3.15	
Mt. Olive				5.00
Salem, J. T. Dale, Collins			6.40	
			9.55	5.00
Deer Creek Association				
Arcola, W. W. Izard, Arcola			13.35	3.67
Catchings, W. W. Izard, Arcola			2.10	
Greenville, C. S. Henderson, Greenville			149.00	20.06
Leland, J. W. Faulkner, Leland			236.27	153.78
			400.72	177.51
Franklin County				
Hamburg, E. I. Farr, Roxie			3.47	
Homochitto, E. I. Farr, Roxie			2.30	
Natchez 1st, W. A. Sullivan, Natchez			55.12	15.00
Stanton, E. I. Farr, Roxie			1.18	6.56
			62.07	21.56
George County				
Agricola, F. W. Gunn, Lucedale			1.30	
Lucedale, G. S. Jenkins, Lucedale				22.15
Rocky Creek, F. W. Gunn, Lucedale			8.00	
			9.30	22.15
Greene County				
Grenada County				
			164.78	100.00
			164.79	100.00
Harrison County				
Biloxi 2nd, A. G. Moseley, Biloxi			3.00	3.00
Gulfport 1st, B. L. Davis, Gulfport			100.00	67.86
Handsboro, E. S. Flynt, Handsboro			8.00	
Long Beach, J. L. Low, Long Beach				5.50
Lyman, P. S. Dodge, Gulfport			50.00	
Pass Christian, W. S. Allen, Pass Christian				5.00
			161.08	81.36
Hinds County				
Clinton, B. H. Lovelace, Clinton			108.60	
Edwards, W. T. Lowrey, Clinton			39.25	
Griffith Memorial, D. A. McCall, Jackson			10.15	

Jackson 1st, W. A. Hewitt, Jackson		272.71	25.00
Jackson Northside, G. H. Suttle, Jackson		2.00	
Jackson Calvary, H. M. King, Jackson		121.59	8.75
New Salem			2.00
Salem, C. H. Ellard, New Orleans, La.		6.20	
Terry, R. L. Wallace, Raymond		49.75	17.05
Vicksburg 1st, W. H. Morgan, Vicksburg		125.26	53.25
		577.51	264.05
Holmes County			
Durant, J. S. Riser, Durant		50.66	
Ebenezer, N. H. Roberts, Sallis			3.48
Lexington, J. H. Kyzar, Lexington		30.95	
Pickens, J. H. Kyzar, Lexington		20.00	
West, I. F. Metts, Goodman			2.70
		101.61	6.18
Itawamba County			
Fulton, A. M. Overton, Fulton		5.00	10.78
		5.00	10.78
Jackson County			
Ocean Springs		25.22	17.73
Pascagoula 1st, N. O. Patterson, Pascagoula			3.35
		25.22	21.08
Jasper County			
Bay Springs, W. O. Carter, Bay Springs		47.70	2.00
Louin, C. T. Johnson, Clinton		5.00	
		52.70	2.00
Jeff Davis			
Prentiss, J. B. Herndon, Prentiss		100.00	26.21
Society Hill, J. B. Quinn, Summit			8.46
		100.00	34.67
Jones County			
Ellisville, B. S. Hilbun, Ellisville		23.96	
Laurel 1st, L. G. Gates, Laurel			1.00
Laurel 2nd, J. W. Fagan, Laurel		40.95	
Laurel West, W. E. Hellen, Laurel		60.05	
Summerland, W. L. Compere, Taylorsville		9.15	8.00
		134.11	9.00
Kemper County			
Bay Springs, C. E. Bass, Scooba		1.00	2.50
Salem, D. L. Stennis, DeKalb			4.71
Scooba, C. E. Bass, Scooba		11.50	36.50
Wahalak, C. E. Bass, Scooba			1.25
		12.50	44.96
Kosciusko Association			
Bear Creek, J. W. White, Kosciusko			1.25
Ebenezer, Laban Morgan, Skene		1.25	1.25
Kosciusko 1st, A. T. Cinnamond, Kosciusko			7.00
Pleasant Ridge, A. E. Lucas, Sallis		2.50	
Sallis, N. H. Roberts, Sallis		9.00	
Springdale, B. F. Odom, Center			5.60
		12.75	15.10
Lafayette County			
Oxford 1st, F. M. Purser, Oxford		190.00	17.00
		190.00	17.00
Lauderdale County			
Goodwater, Eugene Stephens, Meridian			3.00
Kewanee, A. H. Miller, Meridian		62.50	
Meridian 1st, H. C. Bass, Meridian		300.00	289.22

:: This is the medicine that your mother and your grandmother depended on ::

It helps me!

"My daughter Mearle is a high school girl. She was rundown and she suffered from irregularities, but Lydia E. Pinkham's Vegetable Compound has helped her wonderfully. She is regular now and she feels well and strong."

MRS. MINNIE L. BROOKS
1015 Olive St., Columbus, Georgia



98 out of every 100 women who report after taking Lydia E. Pinkham's Vegetable Compound say, "It helps me". . . . Hundreds of letters are received every day from grateful women. . . . They took the Vegetable Compound before and after childbirth; for weakened, rundown condition; during Change of Life; for painful and irregular periods; for strength after operations; for periodic backaches and headaches. . . . They give it to their daughters and they recommend it to their neighbors.

How can we add to their testimony? What can we say about Lydia E. Pinkham's Vegetable Compound that is more convincing than the simple statement of half a million women—"It helps me?" Ask your druggist for the convenient tablet form. Find out for yourself how good it is.

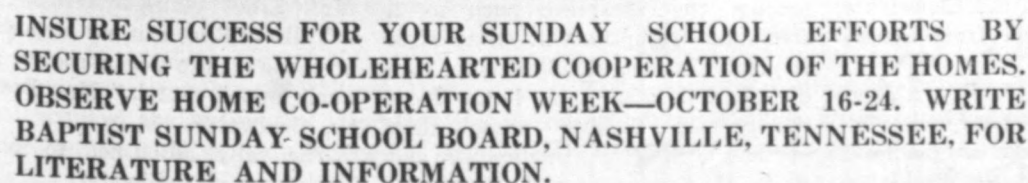


"I used to have such terrifying backaches and nagging pains that I had to stay in bed several days at a time. Nothing seemed to help me until I tried Lydia E. Pinkham's Vegetable Compound. Before I had taken half a bottle I began to feel better."

MRS. CONRAD C. VANTASSEL
611 Baker Street, Wisconsin Rapids, Wis.

Lydia E. Pinkham's VEGETABLE COMPOUND Tablets

(CONTINUED NEXT WEEK)



KNOW YOUR MISSISSIPPI COLLEGE

Ten or fifteen years ago the student entering a college or university was too often treated as a mere cog in a huge machine. At present he is likely to be treated as an individual human being, with individual needs and feelings. We are prompted to this observation by watching the recent reception of Freshmen at Mississippi College.

On Friday, September 9, a committee of upperclassmen met trains and busses in Jackson and Clinton the whole day, introducing themselves to the incoming student, directing the new men to their dormitories, and helping them arrange for their baggage. At each dormitory other upperclassmen met the newcomers and saw them properly settled in their rooms. Friday night a number of upperclassmen, following a prearranged plan, made visits of welcome, greeting the freshmen with a hearty handshake instead of the traditional belt or pair of clippers.

Informal get-together meetings of the Freshmen were held on Saturday night and Monday night, at which introductions and games were in order. On Wednesday night the freshmen were invited into the annual "housewarming" for students of Mississippi College and Hillman, held in the basement of the church.

Sunday morning and evening saw the introduction of the great majority of the freshmen into the Sunday school, the B. Y. P. U., and the preaching services of the church. Attendance at religious service is, of course, entirely voluntary, but every legitimate influence is brought to bear to induce men to attend.

On Monday afternoon the freshmen were conducted over the campus on a lecture tour. The locations of the various classrooms, the library, and the laboratories were shown them, and the historical associations

B. M. C. COUNCIL RETREAT SEPT. 10-13

"So shall the King desire thy beauty; for He is thy Lord, and worship thou Him." There are members of the Blue Mountain B. S. U. Council who are more beautiful, more consecrated, divinely inspired because they came face to face with God at the Council Retreat. It was truly a little Ridgecrest in spirit and in results.

B. M. C. has welcomed her freshmen. They have met The Baptist Student, explored the campus, started in awe at professors, dated upperclassmen morning, noon, and all the other hours, eaten unknown mixtures and conglomerations, and won the hearts of every single—and married—person on this hilltop. Open-

of the buildings—particularly the chapel—were described.

Registration for classes took up the greater part of Saturday morning and Monday. Placement tests were given in the two required subjects—English and Mathematics—and students were enrolled in sections adapted to their qualifications. For example, a group of men were excused entirely from the first semester's work in English, and were entered directly in the second semester class, for which they were evidently prepared. Another group were placed in a special course which is to run for three semesters instead of two, in which time they have the privilege of making up any defects in their high school preparation. During the first two weeks the work of all these men is to be carefully observed, so that any errors in sectionizing may be corrected before the session proceeds too far. Similar care was exercised in forming the sections for Mathematics.

Each freshman's course for the first semester was made out in conference with some member of the faculty, the course in each instance being adjusted to the needs of the individual student. The pre-medical student, for example, was entered upon a course radically different from that of the ministerial student. Where a freshman was undecided about his profession—as was often the case—he was set to work completing the required courses for a degree, with a view toward specializing later.

To compare this careful procedure with the haphazard and mechanical methods of the past is to illustrate one of the most important developments in liberal arts college management—an increased respect for the student as an individual human being, and a determination to discover and provide for his individual needs.

house in the B. S. U. room was one of the pleasant passtime preambles to the opening of the school session. The first chapel program, the formal beginning of a year of happy days, was held Thursday morning, September 15. With an enrollment as large as that of last year, Blue Mountain College is looking forward to the best of school years, in this, her sixtieth annual session.

Louise Leavell, Reporter.

DEALING WITH A JEW

A Baptist Bible Institute Experience
M. B. Joyner, Student from Louisiana

Coming home and finding a Jewish young man at my door endeavoring to sell my wife a magazine, I firmly told him that we would not take the magazine, and he turned to

go. Then I said to him, "I am also working for some one and try to never miss an opportunity of telling people of my Master." He looked at me and went on, "I am a preacher," and immediately asked him the question: "Are you a Christian?" He smiled slightly and said, "No, you see, I am a Jew."

I said to him, "Well, my Master was a Jew," and began telling him of Jesus. I told him of the things Jesus did that no other human being ever did, and of how he appeared to the disciples several times after he had been crucified, of how Thomas had doubted and of how his doubts were cast away when he had placed his fingers in scars on Jesus' body.

The youth was asked if he believed in God and in prayer, to which he answered in the affirmative. Then he was told that if he would faithfully go to God in prayer, earnestly seeking light, God would hear and answer. I told him that God would show him there was a Jesus if he would offer this prayer truthfully and earnestly: "O God, if there is a Jesus, reveal him to me." I prayed first, then he bowed his head and prayed. I told him that he had to put himself in God's hands and tried to impress him with the fact that he could not deceive God.

I then assured him that Jesus would come into his soul and save him if he would take him as his Lord and Master. I told him God was trying to reveal Jesus to him if he would only believe. Finally I brought him into my room and told him if he would go to Jesus and truly ask him to save him he would do it. The youth replied that he couldn't ask Jesus to save him and promise to obey him. I said, "You are holding something back. You are letting some old belief keep you back."

We talked on and got on our knees. I would pray, then he would. All the time I urged him to turn all loose and simply trust Jesus. Finally after he prayed the second or third time, I asked him again if he would accept Jesus as his Saviour and obey him in all things. He said, "I will," and smiled happily. We shook hands, and I asked him if he would not like to go into the apartment of one of my friends and tell him of his new experience. This he did, and in there we talked of his conversion and read prophecies about Jesus. When he left it was suggested to him that he win others in the same way in which he had been won to Jesus.

MISSISSIPPI STATE COLLEGE

B. S. U. work at this place began in concrete form on Sunday afternoon, September 11th, when the B. S. U. Council met and formulated a strenuous program for the first several months of the session. This program includes organized work among the freshmen such as a freshman reception at the First Baptist Church at Starkville, the distribution of a news letter from the pastor, Sunday school class president, B. Y. P. U. director, and B. S. U. president; and the operation of the "big brother" plan of

looking after the welfare of the new students. Other features of the early season program are a B. S. U. study course, cooperation with the Y. M. C. A. in arranging for the annual revival week fostered by that organization, and a B. Y. P. U. study course.

Inspired by the brilliant leadership of our president, Frank Bailey, our union is planning to make the coming year one of consecrated service and growth. In spite of unsettled conditions growing out of the prevailing depression, there has been an outstanding spirit of cooperation on the part of our leaders, several of whom have just returned from a summer at Ridgecrest and Blue Ridge, and all indications point to the possibility of a period of rapid growth and achievement under the divine inspiration of our Heavenly Father.

O. Hendrix.

—BR—

(Continued from page 12)

babies are preparing themselves to do greater work for their Master we bid them God's speed.

Union Baptist Church, Clark, County: The writer served here as preacher and singer Aug. 7-12. It is not often that one sees folks going to church in as large numbers at both the day and night services as they did at this place. And it was a great joy to see the splendid fellowship that exist between the members of this church. The Holy Spirit's presence and power were greatly in evidence. The Lord gave us a real revival. Nine were united to the church by baptism. The church graciously invited the writer to serve them again in the meeting next year. The good and efficient pastor of this church is Bro. E. C. Hendricks whom we have learned to love and respect.

Joe Canzoneri.

—BR—

(Continued from page 9)

Poem—"Others," Mrs. Joe E. Veazly.

Watch Word—For Union—For Year.

Special Music—Duet, Mrs. C. H. Moffat and Bro. B. W. Hudson.

Devotional—Mrs. B. W. Hudson. Prayer—Bro. Weaver.

Hymn—Footsteps of Jesus. Message—Discovery Month, Miss Evie Landrum.

Benediction—Bro. Weaver. Afternoon session:

Hymn—"I am thine O Lord." Devotional—Mrs. Whitten, Arkabutla.

Talks—"Why do we want to extend our W. M. U. work into unorganized churches," Bro. Huffstatler. Special Music—Bro. Grafton and Bro. Weaver.

Talk—"How to discover the key women in an unorganized church," Mrs. Ethel Waite.

Talk—"What can my society do to create a desire for a society in an unorganized church," Mrs. Dougherty, Coldwater.

The rally adjourned to meet in November at Coldwater.

Mrs. M. L. Miller.